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**TO RADIATE
DIVINE CHARITY**

Mary, Model of Charity

by Henri HOLSTEIN, S. J.

*Lecturer in Theodicy at the Jesuit Scholasticate,
Villefranche-sur-Saône, Editor of the review 'Christus'*¹

"The love of Christ is a selected shaft which has not only pierced but transpierced Mary's soul, in such a way that no slightest part of her virginal soul remained unfilled with love, and that she truly loved with her whole heart, her whole soul and all her strength.... Surely also it is to reach us and make us sharers in this fulness that the shaft transpierced Mary and made her the mother of the charity of which God is the Father..."²

Let us guard against making charity insipid! There is a double danger which today threatens those who undertake to talk about this virtue: sentimentality, and perhaps still more, naturalism. The theological virtue of charity is different to the passing emotion of generous souls overcome by suffering, something other than a humanitarianism which remains on the horizontal plane of solidarity. It is first and foremost a gift from above, which transforms us into the likeness of Him Whose own name is Love...

In order to find in Mary the model of charity, we must respect the true dimensions of this love which filled her heart. We have a natural tendency to restrict it to the benefits which we receive from her. Certainly, Mary is the mother full of kindness which St. Bernard evokes in unforgettable terms:

¹ The Reverend Henry HOLSTEIN was born at Poitiers in 1906. After the completion of his theological studies, he spent five years in Germany as a prisoner of war. Since the end of the war he has taught theodicy at the Jesuit Scholasticate at Villefranche-sur-Saône. He is at present assistant editor of the review *Les Études*, and editor of the review *Christus*; he also fills the post of lecturer in fundamental theology at the Catholic Faculties at Angers. Fr. Holstein is a doctor of theology. He has edited a remarkable series of religious manuals for secondary schools: 'Fils de Lumière.' — Address: 15, rue Monsieur, Paris VII, FRANCE (Editor's note).

² S. BERNARD, *Sermon XXIX on the Canticle, P. L.*, CLXXXIII, 932 — translated from AUBRON, *L'œuvre mariale de saint Bernard*, Édit. du Cerf, 1936, p. 176.

"Let no one mention your mercy any more, O Blessed Virgin, if there exists a single man who can remember having called upon you in vain in his need. We, your little servants, we bless you for your other virtues, but we congratulate ourselves on your mercy. We praise your virginity, we admire your humility, but, miserable creatures that we are, your mercy has a sweeter savour, a more precious value, it comes more often to mind, recurs more frequently in our invocations. It is your mercy which obtains the regeneration of the world, the salvation of all..."¹

But this very mercy which nothing can weary nor discourage reveals that Mary's charity derives from an infinitely deeper source than just the goodness of a mother indulgent to her turbulent children. It invites us to look beyond the manifestations which are liable to capture the attention of their recipients and to raise our eyes to the infinite charity which filled Mary's heart. If christian mystics, as Bergson says, love humanity with the very love of God, the secret of the unwearying compassion of Our Lady is to be found in her union with the God Who is Love. The characteristic of the Marian mystery is that we must continually reach beyond it in order to understand it. It is summed up in one phrase, expressed in one evidence, that of the *Magnificat*: "He Who is mighty has done great things in me. And holy is His Name."²

"The love of God has been poured out in our hearts by the Holy Spirit Who has been given to us."³ Love does not proceed from man's heart alone, it is the work of the Holy Spirit in him. The measure of true love is the gift of the Spirit, the Third Person who is the bond of love and unity of charity between Father and Son.

What creature was more united to the Holy Spirit than She whom Catholic tradition loves to call "His Spouse?" And the Spirit, Who descended on Mary on the day of the Annunciation, had taken possession of her heart from the first instant of her existence. We guess the extent of Mary's charity when we meditate on the privilege of the Immaculate Conception.

For the theological virtues are the supernatural principles of being and acting which sanctifying grace bestows upon the justified soul and develops in it. These virtues, says St. Thomas, "belong to man because he has been made by grace in some sort a partaker of the divine nature."⁴

¹ S. BERNARD, *IVth sermon for the Assumption of the Blessed Virgin Mary*, P. L., CLXXXIII, 428-429; AUBRON, p. 128.

² Luke, I, 49.

³ Rom., V, 5.

⁴ *Theological Summa*, II^a II^{ae}, q. 62, a. 1.

The perfection of the theological virtues in Mary's soul comes essentially from the plenitude of sanctifying grace possessed by her from the first instant, from the intimacy of her relations with the Holy Spirit, to whom Scripture attributes the infusion and growth of grace. Her charity, the transforming union of her will with God, Who "made her His when first He went about His work",¹ is the love which the Spirit placed in her virginal heart and caused to increase. And the love with which, as mother and spouse, she graciously enveloped the little child of Bethlehem, proceeds from the charity which unites inexpressibly the Divine Persons in their adorable circumincession.

Mary's charity, as the created participation in the love which is the living bond of the Trinity, is directed first of all to God. "Thou shalt love the Lord thy God with thy whole heart..." From the first moment, the Immaculate Heart of Mary loved her Lord with an undivided intensity and unhesitatingly: the initial privilege conferred a serenity and a total simplicity on this fulness of love. God is truly her all and will always remain so. The youngest of creatures, because she has never known the ageing results of sin, nor the painful tension of adults who are divided in their affections and must continually recollect themselves in order truly to love God. This gaze fixed on God has the simplicity of the eye of the servant towards the hands of her mistress. On the day of the Angel's visit, Mary will not have to recollect herself in order sincerely to say "Behold the servant of the Lord..." Sin, and even temptation, presuppose in man the disorder of the gaze which is turned on self and away from God. The Immaculate Virgin looked on God alone. It was enough for her that God willed it for the divine will to be lovable and loved solely.

And yet, the Annunciation is as it were a promotion of this love. Mary's God is now her Son: "Behold, thou shalt conceive and bear a son, to whom thou shalt give the name of Jesus. He shall be great and shall be called the Son of the Most-High." That little being which she bears and whom she will give tomorrow to the world, whom she will nourish with her milk, whose first steps will be guided by her, is both her God and her Child. Not only does her love of God become incarnate in a face which resembles hers, in the flesh of her flesh, but, so to speak, it deepens into the unsoundable depths of the mystery of the Incarnate Word. In future, in order to contemplate it, we must refer to "the length, and breadth and height

¹ *Prov.*, VIII, 22, according to the Vulgate: epistle of the Mass for the 8th December.

and depth of the love of Christ that passes knowledge, the unspeakable riches " ¹ of Mary's Son, Who first endows His mother...

The love which Mary gives to Jesus has its principle in theological charity which the Spirit sheds in her heart and which enables the creature to love God with the love that He bears Himself. But henceforward this love contains all the delicate depths of a maternal affection. In Jesus, Mary loves her God and her Son, her God Who is her Son, her Son who is truly God, for " in Him the whole plenitude of Deity is embodied. " ² She loves Him as a creature full of grace and as a happy mother, with a complex and undivided love : the love both of virgin and mother.

" In order to understand the divine maternity in all its significance, " writes Scheeben, " it is not enough to compare it to a human motherhood with regard to a famous son, that is to say, to look upon it as a physiological relationship between root and fruit. Neither is it enough to look upon the divine maternity as a function entrusted to Mary by God, the worthy exercise of which must be made possible and rewarded by special graces. The element which constitutes the personal character of the divine maternity and which represents the grace of this maternity is a supernatural spiritual union operated by the will and might of God between the person of Mary and the divine person of His Son. This union is at the base of the maternal activity of Mary with regard to the humanity of her Son. She achieves and perfects her corporal union with Him. " ³

Mary loves her God in Jesus : the eternal Son " in Whom we see the Father, " and the Father Who has entrusted His own Son to her, so that in her He may become the Son of man. In Jesus also, the Blessed Virgin loves man.

Not that Mary, before the Incarnation, had ignored her race nor had separated herself from the world of sinners from which the Immaculate Conception had for ever distinguished her. Our piety, on the contrary, loves to take as the subject of its prayer, still ignorant of the divine choice, the appeal for a Messiah, Who would bring the salvation of God to a world ravaged by sin. And St. Thomas sees in Mary's acquiescence to the Angel's word the consent of the whole of mankind represented in her. ⁴ But it is without doubt in Jesus that Mary finds the man of flesh and blood — perfect man, in that human nature assumed by the Word Whose mo-

¹ *Ephes.*, III, 18-19, and 8.

² *Coloss.*, II, 9.

³ M. J. SCHEEBEN, *La Mère virginale du Sauveur*, Desclée de Brouwer, 1954, p. 93.

⁴ *Theological Summa*, III, q. 30, a. 1.

ther she is — and man the sinner through Him Who comes to save and restore him...

The intimacy of Our Lady with Christ the Redeemer — in their awaiting together “the hour” which the prophecy of Simeon revealed to her and which the answer at Cana hinted at — opens her heart ever more fully to the love of men. Spontaneously, in the direction which God’s plan assigns to her, this love is that of a mother. Tender, affectionate, attentive to details, always somewhat uneasy and anxious about the dangers into which the children’s imprudence leads them. For Mary is a mother, and therein lies her vocation...

Her love for men was born long before Calvary. But at the foot of the cross, and under the influence of her Son’s words in His agony: “Behold thy son,” it will receive its full expansion, will broaden beyond measure in the tearing asunder of her suffering, inextricably united to Him Who is our Saviour. For a mother only brings to birth in suffering — the suffering which gives life.

This love constitutes her the mother of men for ever; her vocation is clearly shown to her and Mary will not turn away from it. We know the force and delicacy of Mary’s charity. United to the Passion of Christ to the point of being established as the dispenser of all graces, Mary is for us the familiar presence of the very fidelity of God.

No refusal can weary her charity, no fault turn it aside, no obstinacy discourage it. Her charity is discreet and patient; it does not get irritated nor indignant. It knows neither jealous suspicion, nor bored resignation, nor the bitter satisfaction of witnessing our failures. She suffers from our coldness and triumphs over it by an increase of kindness. And, doubtless, the more one offends her, the more one is sure to become the object of her solicitude. By her, all graces come to us, those of sanctity, of contrition, of conversion...

Without Mary, Christ would not have been given to us; without Mary, the grace of Christ would not reach us. God has no need of her, but He has willed that all should come through her. And His law is without repeal. The charity of the Mother of God, ceaselessly, warns us, pursues us and welcomes us.

For in each of her children — in the wandering sinner as in the devout who pray to her — Mary recognizes and loves something of her only Son.

And her charity is like the mirror reflecting the love which God bestows upon His creatures, the inexhaustible channel by which redeeming grace is communicated.

The Blessed Virgin, model of charity. It is not enough to contemplate this charity, nor to receive its benefits, somewhat egoistically. We must also strive to imitate it, by comprehending the lessons which Mary gives us.

The first lesson to retain is that the Christian's charity is a theological virtue. It is the gift of God, the effusion of the Holy Spirit in us, the harmony of sanctifying grace. We perhaps run the risk of "naturalizing" this virtue today, in our carelessness. The danger does not lie only, as some would have it, in insisting on the love of our neighbour and giving it the preference. For after all, the whole of the New Testament tells us again and again that the only real proof of an authentic love of God is love of our brethren. St. John and St. James repeat it, each in his own way. And Jesus, Who wishes that the sign by which His own shall be recognized shall be mutual love, has laid down in unmistakable terms the law by which we shall be judged: "When you did it to one of the least of my brethren here, you did it unto me."¹ The present danger, is rather that of reducing theological charity to philanthropy pure and simple, and seeking its principle on the level of a kind heart and instinctive sympathy. Now, authentic charity comes from God and not from us. It is received, and is a gratuitous gift — not produced by a goodness inherent in man. In us, certainly, but not of us. And therefore in faith, in prayer, and in humility.

It would be vain, and perhaps harmful, to exalt Mary's charity as being an astonishing human success, forgetting from what source it springs. A theological error, for Mary, of herself, has nothing and is nothing but a poverty welcoming the most exceptional graces which it has pleased the Lord to shed on His creature. A spiritual error also, for it would keep us in uncertainty, and would run the risk of leading us to forget, in favour of a visible result, the divine principle of the only charity which is supernaturally worthy and authentically spiritual...

A second lesson, which brings out the clearly christocentric nature of christian charity, shows us how in Christ are united the two fundamental precepts of the love of God and of the neighbour. Mary, contemplating her divine Son resting in her arms, or taking His first steps at Nazareth, adored her God and loved her Child. For us also, Jesus is the eternal Son, equal and consubstantial with the Father, and our Brother, born of our race. It is impossible for us to break the movement of adoration and affection which carries

¹ *Matt.*, XXV, 40.

us to Him, to see in Him only God, forgetting the man, or only the man, neglecting the " Word of life. " It is in Christ that our love can soar to the Father, sharing, by the grace which the Holy Spirit sheds into our hearts, in the love of the only Son. It is in faith in Christ, recognized in each of our brothers, that we love men. And the Church, which is the Body of Christ, is the fraternal community in which our charity spreads and flourishes. If we love our Head, as St. Augustine repeats, we cannot fail to love all the members. Neither can we fail to love the Father, Who is in the Son, and in Whom is the Son, by the unity of the Holy Spirit. Mary is the model of our theological charity, because her charity was utterly and, if one may say so, uniquely, christocentric. With the rather exclusive passion of mothers, the Blessed Virgin only knew and loved her Son ; but that Son dilated her heart to the dimensions of the Trinity, and gave it an amplitude of love capable of embracing the whole of humanity.

Finally, she teaches us the apostolical riches of the interior life. It sometimes happens that a suspicion of self-seeking and refusal of action is cast on prayer. Those who are easily led to think thus have perhaps not meditated sufficiently on the lesson of the mystery of the Visitation ? Did she who bore God in her womb hesitate to undertake " in haste, " an arduous journey to render her cousin service, and to sanctify John the Baptist ? Is there, in the history of the Church, a more fecund apostolate than the retired life of Mary after Pentecost ? Our Lady unites what our impatience wishes to tear asunder : prayer and apostolate, the silence of contemplation and the diffusion of the intimate presence of God...

But, truly, charity only knows one obstacle : the overwhelming care of self, egoism in all its forms, gross or subtle. A strong screen interposing itself between the soul and God, the Christian and his brothers. Preserved from her conception from all contamination by sin, Mary has not known egoism. At God's disposal, she is also at men's disposal. Nothing holds her back, nothing hinders a wonderful docility to the movements of the Spirit of love. The divine charity in Mary is diffused without hindrance. Those who choose to be led by her, and gaze unceasingly at her, learn to welcome the Holy Spirit and will consent to receive the gift of divine charity.

The Educator, Witness to Charity

by Gérard GILLEMAN, S. J.

*Lecturer in Theology, Kurseong, India*¹

To look on education as an activity of charity is to consider it from God's point of view, and this because charity is theological, that is, it carries its possessor to immediate contact with God's depths in Christ. God's depths in Christ ! — it is there that charity brings the child to be educated, just as it is from there all the resources of the educator flow and to there all his projects converge.

God's point of view being our vantage point, we shall focus attention less on education techniques — these we leave to others more competent — more on the fundamental inspiration or soul of all educational technique. This does not mean that we intend to remain in the abstract ; our divine life is, on the contrary, our most concrete reality.

In this light we shall consider : 1. the child, subject of education ; 2. the educator as such ; 3. the various educators : parents, teacher, priest.

¹ Born at Havinnes (lez Tournai) in 1910, the Reverend Father Gérard GILLEMAN, S. J., achieved with brilliant results his studies of the humanities at the Collège Notre-Dame at Tournai. He entered the Society of Jesus in 1930 and was ordained priest in 1941 ; he took his doctorate in theology in 1943 at the Institut Catholique in Paris. After having taught moral theology at Louvain for two years, Fr. GILLEMAN was sent to the Theological College at Kurseong, where he has taught dogmatic and moral theology since 1948. We are glad to have this opportunity of expressing our fraternal gratitude to him for his active collaboration in the editing and distributing of *Lumen Vitae*. Fr. GILLEMAN has published a masterpiece, which Fr. André GODIN will review and discuss for our readers : *Le primat de la charité en théologie morale* (Louvain, Museum Lessianum, 1952) ; he also contributes to *Nouvelle Revue Théologique*, and the *Clergy Monthly*. — Address : St. Mary's College, Kurseong, N. E. Ry, INDIA (Editor's note).

I. CHARITY IN THE CHILD TO BE EDUCATED

In her manual: *Foundation for a Doctrinal Catholic Action*, Mother Bolton recalls this Ignatian principle: "Know what you want to do and never lose sight of your goal; " in education, the goal is "to make a life grow." ¹

To exploit this principle fully, let us first glance at the *term* of that life which education is to foster; then, returning to the starting-point of that life, it will be easier to sketch the *route* joining both extremes.

1. *The Goal.*

For the mere technician of pedagogy that goal may be to produce a worthy citizen, a good man; at all events, a man. But for the Christian and the theologian that is to say, for the one who sees things as God Himself sees them and has revealed them to us, the destination towards which the child is bound is an endless vision of the Trinity in an act of *perfect charity* and of total surrender.

Life on earth is but the preparation for this other life. Compared to the duration of the vision, the preparation is much less than a fleeting moment in a long life. By this we do not intend either to ignore or belittle the temporal and social tasks for which education must also fit a man. Quite the contrary; but it is only in light of the all-embracing view that these find their real meaning: they are important, though relatively only. They have not the stability of autonomous ends, but find their urgency and obligatory character in the fact that they are willed by God as means to an end. We must "use the world as not using it"; ² but we have to use it just as we have to use bread and wine for the Consecration of the Mass. Earth is not heaven; hence, we must not mistake earth for heaven, the transient for the definitive. All must be made transparent by faith.

The act of beatific vision is possible only when God has taken possession not only of the intelligence of the elect — granting him "new eyes" adapted to His own light, but as well of the will, faculty of love, — which He makes capable of loving Him and all things in Him, as He Himself can love.

¹ It would be most profitable to read again the article of Rev. Mother Bossavy on the *Bolton Method* in *Lumen Vitae*, II (1947), pp. 535-553. This method seems to us so theological.

² Cf. *I Cor.*, VII, 31.

Charity is just that : the transformation of our human love into a divinized love, tending with all its strength to make us commune with the living God and with all creatures inasmuch as they are reflections of the God of grace, reserving no innermost recess of our own selves that would not be given up to this communion. Only in the Mystical Body of Jesus Christ, which is the Church, will this communion exist, for we cannot see God except we be living members of the total Christ.

This, then, is the end of every man : to be able to give himself unconditionally and forever into the furnace of divine love — God is charity,¹ a magnet of infinite attraction — and to draw along with himself as many of his brethren as he can.

2. *The Starting-Point.*

This identical charity that will unite the elect with God in the vision is radically that which the child receives at Baptism.

The soul of the child, this will or nascent power of love, are immersed in the sensible and the instinctive. From the time of Adam's fall the instinct is polarized by a disordered self-love : concupiscence is a bent towards a folding back of our instincts upon themselves. And, rightly or wrongly, psychoanalysts have discovered in these "little angels" strange complexes, almost the foreshadowings of monsters. Paradoxical though it may appear, there is already in the child, from the very moment of its birth, a "new man," making ready to begin the struggle to disentangle himself from the "old man"² as a butterfly from its chrysalis.

We find, in fact, from the outset the social character that will be brought to perfection at the term — that is to say, the charity infused in Baptism is the charity of a member ; it binds the child's will, tempted by narcissism, to the living organism of the total Christ, — that organism that includes, virtually, all mankind and above all else, formally, the Church.

3. *The Way.*

The role of education will be, in the essential, to help towards this liberation : to "educer" (e-ducere) the new man — that is to say, man as caught up and led by Christ's Spirit and charity — from the old man where he is, as it were, encysted ; this old man

¹ *I Jo.*, IV, 8, 16.

² *Eph.*, IV, 22-24 ; *Col.*, III, 9 s. ; *Rom.*, VI, 6-11.

who is by birth the instinctive and self-centred "ego" upon which will play influences adverse to Christ's.¹

Now one can disengage a "power of love" from its moorings only by attaching it to a stronger love. And it is a fact that love goes first to a person before adhering to a concept or a doctrine.

This carefree, joyous little slave of himself has thus to be set free; enough to enable him progressively, but wholly, to surrender himself of his own free will and from within — as conscious instrument — to Christ's lead. For it is the pinnacle of liberty to be able unreservedly to ratify, not any arbitrary choice of ours, but that precise purpose for which we are made.

This liberation will, naturally, proceed by stages, and it would be dangerous to rush them for it is a life that is growing — and all life is a rhythm.² The beginnings will have something of the drill, before reason awakes — and with it liberty; habits will have to be created, to become the foundations for virtues; more confidence will be shown the adolescent than the child; more and more will the initiative of his acts of generosity be left with him. In short, the movement and stress of education will progress from the outside inwards, from an imposed discipline to an obedience — understood and loved.

In all, the essential of the moral and spiritual life the child has to acquire is an affective and ever more pervading charity, which must grow in him to such an extent as to enable him, when arrived at the term as an adult, to pronounce that definitive "yes" by which he will surrender himself unto death and burst into an unending act of pure love.

This does not imply that in the meantime there is no need of all the virtues; none is superfluous.³ Diversity of the virtuous acts will be all the greater as the tendencies to be governed are less unified: each virtue rights some department of our moral organism and, through it, brings order to a portion of the total reality on which our activity is made to bear. Up to the very end, whatever be the degree of unification we may have achieved, we shall ever

¹ The Paulinian term *old man* stands not just for the human or for the body but for an aspect of man, viz., man as "under the domination of sin which was introduced into the world by Adam," just as the *new man* is man as "subject to the influence of grace whose source is Christ" (cf. J. HUBY, S. J., *S. Paul, Les Épîtres de la captivité*, Coll. *Verbum Salutis*, Paris, 1935, p. 87). St. Paul is, therefore, in no way opposed to real human values.

² Cf. Mother BOSSAVY, *art. cit.*, p. 539.

³ On this subject of the necessity and specification of virtues, we beg permission to refer to "*Le primat de la charité en Théologie morale*," pp. 166-170.

keep our complex nature and reality its manifold exigences. Yet, a gradual unification must take place ; each of the virtues : justice, obedience, chastity, religion, etc., has, explicitly or implicitly, to be tinged with an increasing love ; and the virtue of charity itself has to become the “ dominant note ” of our life, for it is by charity that a Christian should be recognized.¹

Specific acts of the different virtues, to venture a comparison, are like the numberless variations on which is sung the fundamental theme of charity, in every key, timbre and movement of the concert our spiritual and social life ought to be. They are thus so many mediations through which shines forth their soul : the queen of virtues, the *forma virtutum*.²

To the moulding of all these forms of virtues education has to consecrate the variety and richness of its pedagogical techniques, without however losing sight of the fact that, even in this field, it is working in a supernatural order of things and, so — as we shall presently say — must consider itself as an instrument of grace.

There remains to see what must inspire the educator in this astonishingly lofty task of disengaging the sons of God from the sons of sinful men and setting them on the road towards the complete surrender of themselves into the Heart of Christ.³

II. CHARITY AND EDUCATION

The solution to this question we can view from a twofold standpoint — the educator will find his inspiration and means of action :
1. in the *message* of charity to which he has to introduce the child

¹ *Jo.*, XIII, 35.

² By *mediation* we here understand a reality (in the present case the acts of the different virtues) that presents itself as the sign of another reality (here the fundamental tendency of love-charity) in such a way that we do not perceive the full meaning of the mediation if we do not see, transparent through it, the other reality with which the mediation brings us into ‘ mediate ’ contact. In the present case, therefore, the moral virtues have their full sense, their real bearing, only when they are seen as signs and manifestations of a fundamental and, at least, implicit activity of charity, appearing, so to speak, in a variegated activity of virtues. To say with St. Thomas that charity is the *forma virtutum*, the “ form of the virtues, ” means that it gives them their ultimate perfection (*forma*), their final orientation, by ordering them towards our ultimate end, which is to love God Himself and which is the proper end of the virtue of charity itself.

³ All cannot be said, not even all the essentials, in these few pages ; so, e. g. the stress laid on charity should not make us forget the formation to the life of *faith* that it presupposes.

— this is the objective aspect ; 2. in his own capacity or vocation of *witness* and *instrument* of charity towards the child — this being the subjective aspect.

1. *The Message of Charity.*

The truth to be believed — or, the essential of the Christian “ good news, ” is that God is a personal love and that, after He had created us out of sheer kindness, he loved us to the point of drawing us into His own life by incorporating us into Christ, at a time even when we were sinners. “ The wealth of the glory of this (central) mystery, ” St. Paul says splendidly, “ is Christ within you, your hope of glory. ”¹ Because of His never-ending creation we flow, so to speak, at every second from God’s hands — objects of His untiring attention and love, without which we should simply not be. In Christ’s redemptive sacrifice we have cost Him His life : “ Greater love than this no man hath... ”² This living and personal presence of Christ continues in the Church, whose Sacraments are Christ’s efficacious gestures, and the Eucharist His protracted Incarnation, — to incorporate us in Himself and to offer us with Himself in an unending Mass. A Mother — the Mother of Jesus, who has been given to us, reveals to us, in her unceasing intercession on our behalf, the motherly side of divine love.

The truth to be accomplished — or, the résumé of moral and spiritual life by which we try to reply to the “ good news, ” can be summed up thus : “ A new commandment I give to you that you love one another ; that as I have loved you, so you also love one another. Hereby shall all know that you are my disciples. ”³ We know how far that “ as I have loved you ” went — up to the shedding of blood ;⁴ and, above all, it implies the love of God.⁵ An atmosphere of holiness is, thus, the normal tonic for Christian lives. It is of great educative importance that the message be not only thought and known by the child, but made to bear fruit in all the activities of his life.

In all, our model is Jesus. Our moral life is to act as He acts, according to His principles : it is a personal “ imitation of Christ. ” And from within His charity urges and directs us to that imitation.

¹ Col., I, 27.

² Jo., XV, 13.

³ Jo., XIII, 34.

⁴ Jo., XV, 13.

⁵ Mt., XXII, 37-40.

We can understand how the child comes to marvel and exclaim : " There must be someone who loves us a very great deal ! " ¹ There are few better tests for proving the educator's success.

Sin, with all its consequent evils and misfortunes, here below and for eternity, is before all else a betrayal of love ; one cannot betray those one loves, especially when Jesus Christ Himself loves through us ! Assuredly, fear may and must have its place as an inferior mediation of the message of love for those who cannot as yet listen to another language, and as a solid parapet along the abyss for the lightless days. ²

And, so, the whole of the message is centred on an ever-present Person Who loves us here and now and asks for a return of love. One sees, then, why devotion to the Heart of Christ is not so much ' a ' devotion among many others, but " the summary of the whole (Christian) religion ; " ³ and why, too, frequent and fervent reception of Christ in Holy Communion is essential to a Christian education.

We may be apprehensive perhaps that thus to centre all upon personal love risks enervating the vigour of obligation and releasing the brake of fear. This would be true were we to oppose " morals of charity " and " morals of obligation, " when, in fact, charity founds an even more exacting obligation and at the same time supplies more powerful motives ; ⁴ or if we were to present charity as a spineless, soft kind of love rather than the strong, manly love it is — calling for constant denial of all selfish propensities ; or, finally, if the obstinate refusal of love were not paid back by an eternal misfortune, all the more dreadful because a more conscious need of love will be irreparably thwarted. But the man who loves and knows himself to be loved, knows, too, that love costs dearly and is, indeed, the very school of heroism.

¹ Mother BOSSAVY, *art. cit.*, p. 540.

² Cf. *Le primat de la charité*, p. 235. Servile fear may be a mediation of charity (cf. above p. 560, note 2) since it is there only to keep us in, or restore us to charity when the latter does not speak loudly enough or is not pure enough. True, it is a mediation of a lower quality than the virtues.

³ Pius XI, Encyclical *Miserentissimus*, § 6. It is interesting to compare these dogmatic views with the pedagogical conclusions of J. LINDWORSKY, for instance, who, in his *Willenschule*, also insists on unifying and integrating the values into a personal context. He finds this ideal carried out in the *Spiritual Exercises* of St. Ignatius ; cf. his last but one chapter.

⁴ Cf. *Le primat de la charité*, pp. 237-256.

2. *The Witness of Charity.*

Witness. It is not enough to announce the message by word of mouth — a life-message is brought home only by being lived. Moreover, our words are never more than a part of what we say ; our very life speaks loudly and utters a word more convincing than that falling from our lips.

Furthermore, only love can awaken love ; we shall not set charity ablaze if the current of God's charity cannot pass through us. We must witness to Christ's love for this soul in these concrete circumstances. Here again, were we to look at things as God sees them we could translate the educator's task in this fashion : there is question of making Christ grow in this soul — that is to say, to make grow in this soul the active presence of the charity Christ has for His Father and for His members. Now I am jointly responsible with Christ, since I am one of His members ; but how will the attractiveness of the Head appear if the member is repulsive ?

On the other hand, being but a member I may not claim for myself a love bound for Christ through me. I am but His member ; I may not appropriate a child's soul to myself ; I am an image, not an idol ; mediation and no absolute ; a guide, not a master. ¹ If education is to be a work of love it must be unselfish, for true love refuses to possess anything as its own without sharing it.

Instrument. The point to be stressed is that I am only an instrument in Christ's hand for that work of supreme art. ² He alone can awaken and increase charity in a heart, for this is a divine work. Since He takes me into partnership for that work of imparting His life, the efficacy of my activity will be in the very measure of my union with the source. The Abbé Lochet has rightly shown that this union with God is the soul of our teaching about God. ³ This holds good for the whole of educational activity. Sacramental contact with Christ, therefore, chiefly in the Eucharist, together with interior life and formal prayer, which draw graces on both the children to be formed and the educator himself, play an essential part in Christian education ; the more my action is impregnated with theological charity, the more it will be conductor of the stream of divine charity. Considered in this light, the manifold opportunities of self-sacrifice that lie hidden in an educator's life take their full apostolic

¹ *Mt.*, XXIII, 10.

² ST. JOHN CHRYSOSTOM, *Homil. 60 in Mt.*, cap. 18, which is read as the 9th lesson in the Office of St. John Bosco.

³ *Lumen Vitae*, VII (1952), pp. 359-366.

meaning : they help to purify and to render more theological my instrumental activity which, but for them, runs the risk of being tainted by selfishness.¹

III. CHARITY AND THE VARIOUS EDUCATORS

It will suffice to apply the above principles to each of the main educators : parents, teachers and priests, — bringing out the strong points and perhaps too the temptations of each category.

I. *The Parents.*

Parents are more profoundly father and mother of their child for having moulded his *soul* in view of charity than for having given him his body. In the latter, they are instrumental causes of his natural life ; in the former, of his divine life. If they exaggerate the natural, the child — since a part of their very selves — appears to them as their ‘ thing ’ and possession ; if on the contrary, they stress the divine, they see and revere in him a person, a member of Christ. From an exclusively natural point of view physical parenthood may prove capable of the excesses of instinct, namely, that tyranny of selfish love that would use the child for the parents’ own advantages — thus preventing its personality from expanding and etiolating the liberty that is meant to grow ; they may even refuse to change their attitude in face of the ripening personality, with the result even of choking the child’s vocation and endangering its salvation. A love of charity, on the contrary, will be generous, selfless ; it will devote its resources to making that personality open out, whose beginnings and initial — and, so, likely final — orientation in the way of holiness God has entrusted to the parents ; it will endeavour first to detect and then to cultivate the vocation to which God calls him, and to help him at the cost even of heavy sacrifices. Most of the Saints have had a holy mother or an admirably Christian father.

To be witnesses to charity is of paramount *importance* for the parents, for this witnessing is branded on the child’s memory at a

¹ See the most illuminating articles of Abbé L. LOCHET, *Les Purifications de l’apôtre*, in *La Vie Spirituelle*, 84 (1951), pp. 572-603 and *L’apôtre dans le mystère de l’Église*, *ibid.*, 81 (1949), pp. 115-154, translated as : *The Apostle In The Mystery Of The Church*, in *Cross and Crown*, 1953, pp. 88-98 ; 223-235.

time when he is most receptive, impressionable ; “ the child is very imitative. ”¹ This witnessing to charity should create an atmosphere that will impregnate the child’s soul for years without interruption. In the family, contact between souls is intimate, immediate, founded on almost unconditional confidence ; convictions born then are most stable because deepest ; charity finds here in the most legitimate of natural loves a powerful helper.

To create this atmosphere, where day after day will be lived the often heroic testimony of a life of charity, it is necessary first of all to recognize in family-life *a call to self-dedication* : mutual and sanctifying dedication of husband and wife, which is the symbol of Christ’s charity for redeemed mankind ;² total self-dedication to the little ones, who are members of Jesus Christ. Because of the manifold devotedness that is its life-blood, and the virile energy and self-sacrifice it demands from all, a large family — as large as Christian generosity and wisdom will allow — favours the blossoming of charity incomparably more than a family reduced from selfish motives to a comfortable minimum. This latter is often a school of egoism.

Far from destroying, this realistic view creates family joy, since genuine joy is born from the presence of the real good, which one is made to possess — and here one possesses in abundance the blessings of God.

Because it is the task of parents — mothers especially — to impart to the child his first religious instruction, they themselves should possess a clear knowledge of the essence of the message they have to transmit, and find out how concretely to give it to the child they know so well.

2. *The Teacher.*

The teacher’s work, first and foremost, will be to transmit and teach the “ message of love, ” not as one of the many items in the syllabus but as the all-important thing in *life* that matters ; he — or she — must find an animated method adapted to this particular class and even to this particular child. The other parts of the programme must somehow be permeated with, or influenced by this, and more attention must be paid to it than to the other courses, necessary though they be.

¹ H. PRADEL, *Le plus sûr éducateur : l'exemple*, ch. II ; cf. P. RANWEZ, S. J., *Strengthening The Faith In Adolescents. The Witness Of Sanctity*, in *Lumen Vitae*, VII (1952), pp. 84-90.

² *Eph.*, V, 29-32.

To do this, the teacher must *live* the message intensely. He must love these children with a strong, selfless love. In class he is the parents' delegate, sharing in the most authentic manner the fatherhood and motherhood of these souls, if it is true — as it is — that one is father or mother more by making a soul grow than by merely giving birth to an individual. The entire behaviour of the teacher, his interior and sacramental life, the brotherliness or true charity of his relations with the other members of the teaching body of the school, his untiring devotedness without favouritism, his firm kindness without sensible self-seeking, — all that will bear witness to the message of charity he lives himself before giving it to others. He knows how forcibly the 'magister dixit' takes hold on the consciences of children. What, then, of the 'magister vixit,' especially at the moment the child will become a man?

The whole *atmosphere* of the school ought to keep before the eyes of the pupils the primacy of the supernatural message: syllabus and routine; liturgical life; spirit of the school; regard shown by superiors for true values; but very much too: efficiently conducted works of self-dedication such as Catholic Action groups, above all, animated and very supernatural Marian Sodalties, St. Vincent de Paul societies and other social works, etc., which carry Christian charity into action. How very great, then, is the importance of truly Christian and Catholic schools!

If this charity is to be clear-sighted and realistic, teachers should know the family *milieu* of their students and gain its collaboration; they must know its deficiencies in order to make up for them in some appropriate way. A fruitful field for disinterested zeal, prudence and self-forgetfulness lies open!

3. *The Priest.*

More than any other he is the 'doctor' of the message; more than any other he has the "spiritual fatherhood," not only as one who makes life grow but also as one who makes a soul to be born and re-born to the life of charity in Baptism and by the Sacraments, by spiritual direction, preaching and other works.

The fact that Christians expect so much from the 'witnessing' of their priests speaks for itself.

To the priest-teacher perhaps more than to most apply the reflections made above. In the line of teaching we should like to underscore the prime importance of the priest "*spiritual father*" in our schools; for priestly and religious vocations, as well as the 'vocations' of prominent lay-Christians, very largely depend on

his influence and instrumentality and, consequently, on his union with God and the theological quality of his charity. This primary task, therefore, must be entrusted not to those unable to undertake other special or active jobs, but to those who, on account of their human and supernatural talents, are more able to influence the young in a deep and lasting manner ; and this by a deliberate choice and at the cost of an adapted preparation and, if need be, of sacrifices in the line of properly technical or ' worldly ' success of an institution. If we believe — as we do — that the destiny of the elect or of the Church is worth more than a showy but human success, this will appear self-evident.¹ Moreover, the young man formed as a true Christian, will prove himself the better engineer or lawyer, for he will be led by Our Lord to exploit the field entrusted to him and to make it bear fruit a hundredfold.

That self-same charity that must shine in the school atmosphere should shine as well in the relations between school and parish as between two well-tuned functions of the same mystical organism.

The *parish*, concrete cell of the Church, has a considerable role to play in this education of the young in charity, — by the manifold works of active devotion it ought to inspire in him, but chiefly by making him experience — a difficult task at times but an achievement so tremendous — the union that exists in a fraternal community gathered together around its priests offering its sacrifice and giving it the Body and the Word of Jesus Christ — “ Ubi caritas et amor... ” How many young souls have been won over by the pastoral witnessing to charity of so many parish priests and curates !

¹ Fr. P. LYONNET, S. J., at first spiritual father and later rector of a French high school, once wrote : “ Our great common temptation is to make of these children — and how very much easier and more consoling it is too — little temporal kings ; this means that we yield to the pagan dream of seeing them happy in this world, strong and mighty and wealthy ; of settling them down in this world and congratulating ourselves — as if it were a success — on having done so. ... We want to form children who can, without a lie, kneel down at Bethlehem, at Nazareth and on Calvary ; strong enough to adore their God, poor humble, and crucified, for without that there can never be question of love for others.” This text is quoted in the publication *Jésuites de l'Assistance de France*, number 4 of 1953, entirely devoted to school activities. The text is printed on the back cover. Cf. too : F. CHARMOT, S. J., *L'âme de l'éducation : la direction spirituelle*, Paris, 1930.

CONCLUSION

“ When the teacher looks at the pupils he should consider that if he is forming children with regard to age, they are nevertheless great kings by their dignity. Let him discover in those little ones, as though hidden under a mask, the image of their divine origin, the features of their divine race, the blood of Christ ; let him behold in them the price of the Cross, their right to the kingdom, their eternal heritage ; then, not only will he fulfil his task of teacher whole-heartedly, but he will be even passionately eager to do so. ” ¹

And, so, two transparencies will match : the one of the instrument, the other of him who is educated ; Christ will be able to make Himself grow in those souls “ to the full measure of (His) stature. ” ²

¹ J. DE JOUVANCY, S. J., *De ratione discendi et docendi*, 1705, 2^a pars, cap. 3, art. 3, translated in the same number of *Jésuites de l'Assistance de France*, same place. Fr. DE JOUVANCY was a pioneer in pedagogy in Jesuit high schools of the 17th century.

² *Eph.*, IV, 13. In this article we have spoken of the education of baptized children. But there is little difficulty in bringing about the necessary transpositions for the unbaptized. The final goal to be attained is the same ; not so the starting-point. But the educator who prays much can rely on actual graces granted by Jesus Christ to those children whom He calls to be one day His members ; and from the moment the child is capable of an act of perfect charity and contrition, he can and should acquire the state of grace and the Baptism of Desire, with the help of those graces, of prayer and of the educator, until, as soon as possible, a more perfect and normal connection with Christ through the Sacraments becomes possible.

We are greatly indebted and grateful to Rev. Joseph KILLORAN, S. J., for having kindly accepted to rework the English of this article.

« Le Primat de la Charité » ¹

*Psychological and Educational considerations on a Book
by Rev. Fr. G. Gilleman, S. J.*

by André GODIN, S. J.

International Centre for Studies in Religious Education, Brussels ²

Christ as the centre of mind and heart, charity at the root of behaviour : this has always been the goal of christian pedagogy. A goal to be aimed at, not always reached, hard to attain. No doubt, the liberty of the adult man is able progressively to elude the influences of grace, but the christian message itself, broken up into a multitude of prohibitions and observances, is not easy to transmit in its primary significance. Too many Christians, even if they are in effect faithful, soon come to perceive only one aspect : they *must* obey, under the penalty of God's sanction and the collective condemnation of the christian society to which they belong. Hence arises the danger that those will be most faithful who bear in their psychic dispositions the weight of some guilt feelings the origin of which, non-moral, is lost in the night of their infancy ; hence, the call of true charity is no longer clearly heard.

It would seem that a christian pedagogy, if it is to be adequately *formulated* with regard to charity, has need nowadays of two indispensable supports : one from moral theology, the other from religious psychology. Actually, it is only *gradually* that these two disciplines renew the *explicit* elaboration of their conceptions in relation to charity. A better acquaintance with psychology would enable educators (parents, teachers, spiritual directors) to understand the souls of the child, adolescent, adult, or the old, in the light of this authentically religious dimension which ensures relationship

¹ *Le primat de la charité en théologie morale*, by Gérard GILLEMAN, S. J., 1952, 342 p., Louvain, Nauwelaerts ; Brussels, Ed. Universelle ; Paris, Desclée. Second edition now printing.

² Address : 184, rue Washington, Brussels, BELGIUM (Editor's note).

with God, in and through certain psychological dispositions, or certain social structures, more or less favourable. There is still much to be done in this direction.

But the most powerful support should certainly come from a moral theology whose content and method are formulated in order to reflect more completely the inspiration of charity which underlies christian behaviour, attitude and virtues. It is precisely in this direction that Fr. Gilleman has concentrated his efforts; his work can give a decisive impetus, if the practical part of it is more fully developed, as promised by the author himself, and if christian pedagogy is able to gather from it the speculatively enlightening solutions which will lead to practical realizations.

We think it useful, not to dwell upon the speculative merits of Fr. Gilleman's work (others have done this better than we could),¹ but to extract from it some direct implications and some ulterior problems which the book involves, with a view to a pedagogy centred on the love of charity.

I. THE PRIMACY OF CHARITY IN MORAL THEOLOGY

Fr. Gilleman's study is "chiefly methodological" (13). It does not seek to *prove* that there is a primacy of charity, but to explain the *how* of this evidence in the principles of christian morality and, secondarily in this volume, in their applications. The work divides itself into three parts.

I. *The Historical Part.*

This first part, fairly short, recalls the essence of St. Thomas' position. This is summed up in the classic expression 'Charity is the form of the virtues' (II^a II^{ae}, q. 23, a. 8). But it is necessary to discover its implications and, to a certain extent, the antinomies inherent in this definition, first in St. Thomas' writings and then in connection with the coherence of moral doctrine itself.

We can, in fact, find two series of texts in St. Thomas on which commentators have tended to make a selection which would justify an exclusive kind of interpretation. A first interpretation confers on charity the function of ordination to the last end (supernatural) arising at the moment of passage to the moral *act*. The intention of charity 'would command' thus, by giving

¹ In particular, R. CARPENTIER, S. J., *Vers une morale de la charité*, in *Gregorianum*, vol. XXXIV, 1 (1953), pp. 32-55.

it its formal goodness, an act whose objective and primary goodness, called 'abstract,' is already formed without it. Father Gilleman shows that St. Thomas' writings lead beyond this interpretation in which charity does not form an intrinsic part of the acts of virtue considered in their objective essence (42).

The habitus of charity exerts an influence of 'information' on acts of virtue, which takes place already on the level of the moral object of the acts of virtue. Its efficient causality is very real; it commands, it moves, but this efficiency is entirely subordinate to a final causality, since it commands and moves in order to place the acts in its finality. "Charity therefore becomes, in this interpretation, an essential element of the objective goodness which is primary to the act of infused virtue, as love would be an essential element of the natural virtuous act" (44). Fr. Gilleman adds immediately that it is obvious that the love of charity is not the *whole* of their objective goodness. For St. Thomas, charity, in perfecting the other virtues, does not cause the loss of their specification (47). If it can be called the 'form of the virtues,' that is not to replace their (abstract) essence, or their exemplary causality ('non essentialiter aut exemplariter') but to penetrate them on the plane of action ('sed magis effective'). These expressions which Fr. Gilleman takes from the *Summa* (II^a II^{ae}, 28, 8, ad 1) easily apply to those of the *De Caritate* (a. 3, ad 6) and the *De Veritate* (q. 14, a. 5, ad 3 and 4). They lead to the conclusion that "when it is a matter of charity, it is not (only) a matter of a *finis operantis*, explicitly added, but of the intrinsic end of all moral activity (in the just), of the implicit orientation towards the last end, which enters implicitly in the *finis operis*, in other words in the moral object, either of the good action, or of the virtue" (54).

In conclusion, "Charity therefore communicates itself in participation, as the general form, but the principal one, in the concrete essence of every virtue..., as the essence of an animal comprises the 'living' element without which there would be only a piece of anatomy" (54). As for the sinner, if he loses all 'true' virtue (supernatural), he may still keep and even develop acquired virtues and accomplish acts which are not sins and deserve "an accidental recompense" (57) as far as they proceed from those virtues.

2. The Methodical and Speculative Part.

In the second part, Fr. Gilleman asks himself what role devolves on our moral acts with regard to the fundamental tendency (supernatural) of charity and what place the moral *virtue* holds between these moral acts and this fundamental tendency. He shows that every moral act is a functional participation (a 'mediation,' according to the late M. Le Senne's vocabulary) of the most intimate tendency of our will, which places in an existential context

the structural values which it bears with it, and, above all, this fundamental Value which corresponds to its deepest spiritual tendency (69-100). In stages, the author demonstrates that the foundation of our being is tendency, that this tendency is love (in every man) and (in the Christian) love of charity (101-153).

"A morality of love will have to see in each of its acts the beginnings of personal relations with others and with God" (148). This love, accepted and lived, favours our own intimate unification (personalising function) while at the same time it unites us with others and orientates us towards God in an aspiration to commune together in the same celestial beatitude (129-131).

Passing on to the theological point of view, Fr. Gillemann indicates the new depths which charity forms in us "this internal elevation of our function of acting... by a supernatural presence of the love of God in our faculty of loving" (148, 150).

Developing a theology largely inspired by the Rev. E. Mersch,¹ Fr. Gillemann brings out some *distinctive traits* of this interior grasping by God of our will: a faculty of acting *in union* with Christ, according to a quite new '*filial psychology*, in a *disposition of acceptance* of death and suffering, in an operation which is not only a symbol of divine life, but "the created aspect of this divine charity" (151) and "the mediation, the translation into visible form of the trinitarian love" (152).

Before ending this speculative section, Fr. Gillemann reverts to the notion of virtue and the virtues for the sake of demonstrating the mediative function which they exert with regard to the divine charity which animates the will.

"Virtue is like a stable line left by a (good) repeated activity, drawing its stability, not so much from the material and subjective repetition of acts, but from the spiritual and objective character of these successive actualisations" (157). All moral activity, in order to be mediation (between the fundamental indetermination of the will and concrete acts); passes through virtue. "The latter is a creation of spiritual love when it comes in contact with the dispersion" (158).

He next seeks to define how the proper *objects* of the virtues can be *explicitly* referred to the aims of charity, to its earthly aims as well as its supernatural ones.

Reverting here to the "principle of surdetermination," so often employed in clinical psychology, Fr. Gillemann recalls that the same act of will can be

¹ In particular, his important article *Filii in Filio*, *Nouv. Revue Théol.*, t. 65 (1938), p. 817 et seq.

made for several purposes at once and that it can, still more easily, pursue two aims, of which one participates in the other. I can pay a debt in order to put my accounts straight and at the same time desiring to give a mark of affection. In the same way, the fact that the virtue of prudence guides and inspires an act does not exclude the possibility that that act can be performed through love, but quite the contrary. In any case "if from a motive of prudence I refuse to do one of my brethren an immediate service, this refusal ought to appear to me as being the condition of a better understood and more universal charity" (162).

This surdetermination of motives may also be true for the supernatural aims of charity: "If I serve a sick person so as to help him, I can also will to serve a member of Christ in him, for love" (163).

He finally emphasizes what role, at least *implicitly*, charity plays with regard to the virtues, by interiorising and unifying them. For, even when charity does not form the object of an expressed intention, its basic dynamism can submit to its efficient influx and subordinate to itself the subjective activity of the virtues (164). 'Submit: ' what does that mean? In essence, to 'interiorise,' answers Fr. Gillemann: for instance, to ensure the functional unity of the partial acts and successive ages of which man's existence is made (166). "To will to be temperate, is indistinctly an act which proceeds entirely from the (actual) will, entirely from temperance (as virtue) and the sensible appetite, and entirely from myself." For, according to St. Thomas, "it is not the will which wills, but the whole man through his will" (166).

However, with regard to this spiritual unity of charity, certain precisions are required. First of all, for the animation of charity to be efficacious, there must be no contradiction between the charity and the act which it is supposed to inspire, even with the most genuine desire for sincerity. For instance, a suicide, even with the sincere desire of not betraying a group of friends which is threatened, results in suppressing me as a principle of charity in the community; it is therefore fundamentally contradictory to the end of my being. An act of onanism, even performed through love, if that were possible (we would say preferably: even 'felt' as being done for love), remains in contradiction to the physiological, psychological and moral structure of sexual love and, therefore, to the virtue of chastity. As they act against the tendency to communion, such acts can only end in isolating us, and, as such, exclude any information by charity.

Moreover, it would not be sufficient, in order to be perfect, to make acts of charity as frequent and pure as possible, while ceasing to perform the various particular exercises of the virtues; "I do not give up feeding my body because I have discovered that the soul is more important" (169). On the contrary, it is my value as an incarnate spirit which obliges me, for a new reason (reflexive), to nourish my body. "It would be a very poor ray

of light which would refuse, when touching the prism, to be defracted on the pretext of conserving all its strength " (169). That is why the illusion of pure love, such as the quietists favour, must be condemned. For " if virtue is not true without love, charity is only a phantom without virtuous practice " (263).

3. *The Practical Part.*

The last section, which, the author tells us, is the outline of a more complete treatise on morality, is devoted to defining the christian meaning of certain christian attitudes and behaviour (188, note).

These broad christian attitudes which constitute " the caritative temperament of our actions " (187), are the direct transcription, in psychological terms, of those distinctive traits of charity which have been mentioned above in a theological context.

The principal attitudes which result immediately from charity are as follows : encouraging the spiritual union between individuals on all occasions, maintaining in oneself and promoting in others the ideal image of Christ, quickening the mediation of good actions by participating in the sacramental and communal life of the Church (including an aspect of obedience which causes us to act both as the sons and members of the Church), interiorising all the virtuous practices (" virtue is only a mediation, not an end in itself " - 222) by an increasing longing to put on Christ more and more, not only as the aim of our behaviour, but as the very principle of it.

These attitudes go far beyond the strict minimum of avoiding sin, which is too often presented as the object of morality (at least, in the manuals). These are the attitudes which rise to christian perfection and sanctity (227). And they are those which ought to provide the spirit in which the general and particular precepts are observed. The latter are only the peripheric aspect of a circumference ; but " to plunge towards the centre is to enter into relations with all the points in the sphere " (237).

In a final chapter (the sketch for general and special morality), Fr. Gillemann defines some of these rays which would be capable of linking the peripheric aspects of the moral precepts to their vital centre, love of Christ.

We will here give the manner in which he presents the difficult topics of obligation (expressed in a law), of temperance, chastity and justice.

Is there not opposition between the law (the obligation even juridically considered) and love ? " A mother who loves her child has no need of a law to make her devote herself to him ; and if I love God, why must there be all

these commandments ? *Dilige et fac quod vis*, said St. Augustine (237). The answer of a morality of charity is : “ The obligation, considered in its listable exigencies, is the *exterior or inferior limit* of the obligation taken as a whole... It is a minimum below which we cannot descend without sin ” (239), without introducing a contradiction between the duty-to-be and the duty-to-do which are included in the very condition of incarnate love. But when this duty-to-be is a tendency to love always more and more, it draws us beyond the law, above the mere caution to avoid the ‘ qualifiable ’ faults (239). “ The fundamental movement of love... even if it drives away the pressure, here out of place, of fear, is only the more deeply felt by the soul as being obligatory ” (242). Does it not arrive at the point of *desiring* the existence of objective definitions, whose fixity allow it to expand in security and to act in a practical manner, without the vertigo of imagination and the anguish of being the victim of an illusion, the very incarnation of this love ? We therefore arrive at justifying, in the name of love, not only the obedience to the positive norms and the rules of this community of the Church, but also at the true understanding of the institution, in this Church, of a ‘ state ’ of perfection in which the multiplication, freely chosen, of rules and precepts, results in the raising, in some way, of the required minimum and the better incarnation of charity (241).

Temperance, chastity and justice will be viewed in the same light. These virtues are ‘ negative ’ in appearance. Certainly, there is a negative aspect of mortification, penance and reparation which is brought forward by the retention of original sin at the level of our sensible operations. But Fr. Gilleman, following St. Thomas, restores their primary meaning to these virtues, when he writes : “ *Temperance* is the virtue which rectifies the sensible appetite and its concupiscence by aiming them towards a spiritual communion with God and our neighbour ” (284) — “ *Christian chastity* is the specific virtuous disposition which spiritual charity creates, when it controls (either in use, or in abstention) the sphere of instinct or sexual love, so that this instinctive love may be raised and given an aim by the communion of charity with God and humans ” (287) — “ The virtue of *justice* is that mediatrix function which establishes the bond between the revendicative instincts of the defence of self and the fundamental tendency to communion ” (301). Or again, in a happy definition of Fr. Carpentier : “ It is the moral virtue which leads us to respect the person of our brother in Christ, *at least* with regard to his rights ” (308).

In these applications, which Fr. Gilleman has chosen as the most fundamental and delicate, we can clearly see how charity brings with it “ a presence of soul ” which gives *a meaning* to the impersonal enumeration of precepts and prohibitions. “ We have more love for a face in which we read a familiar soul ” (311). This last remark demonstrates the extreme importance of a book like this to point out, with regard to the needs of our time, a moral pedagogy presented and lived in a spirit of love.

II. THE PSYCHOLOGICAL ASPECT

In the sphere of positive psychology, which deals with the genesis and development of psychic life, Fr. Gilleman's book leads us to draw several implications. Provided that care is taken not to interpret it on the level of a certain 'psychologism,' it may provide a stimulus for research on the lines of a better practical understanding of the love of charity.

According to the index at the end, the author only refers to two modern psychologists: Freud and Dr. De Greeff.¹ Freud (296) gives Fr. Gilleman an opportunity of pointing out a misunderstanding which has become classic: Freud wished to sound "the depths of the soul" and met only with the sexual instinct as the fundamental tendency of all 'psychic' life. Dr. De Greeff is introduced with regard to the pitiless analyses of collective life on an instinctive basis, the pessimism to which human tendencies resting exclusively on instinct condemn us, if it becomes impossible to canalize them by virtue (142, 200, 306). In particular, his study of the claims of an instinctive justice (300) makes it easier to distinguish the traits proper to the moral virtue of justice.

The misunderstanding which Fr. Gilleman points out with regard to Freud, gives us an opportunity of insisting, in our turn, upon a misconception to which a pseudo-psychological interpretation of his work might lead.

Charity, indeed, is not *in itself* love in the 'psychic' sense of the word: a natural tendency of the instinct, an 'allocentric' affectivity more or less conditioned by the physiological dispositions and the state of the educative surroundings. It is essentially a renovation, by grace, of the principle of the will. And this mysterious renovation, while it can produce fortunate results indirectly on the psychism, remains largely metempirical. It does not fall directly under our faculties of sensible perception; it is not a subject of strictly scientific observation, still less is it a subject for therapy, as would be that "captative love" (infantile), which modern psychologists like to oppose to the "oblative love" (which would be proper to an adult with no regression).

We may therefore — we even *should* — conceive that grace can operate this radical and invisible renovation, which makes us love

¹ Dalbiez, Flügel, Odier and Richard are also quoted in a note (297-298) but are not mentioned either in the index or in the bibliography.

like children of God, in a psychism which education or natural dispositions have marked with anxiety, upset with scruples or deformed in the direction of a psychic egocentrism. These accidents do not of themselves cause moral egoism. These psychisms, which ordinary language would perhaps call 'disgraced,' are susceptible to a presence, even a very elevated one, of supernatural grace which comes to respond to courageous efforts, to the unceasing fight which goes on in the heart of conflicting tendencies and to a real openness of the will to divine action. The latter could, certainly, transform this psychism : of itself, grace calls upon its complement in a restored nature. But, while its efforts can make themselves felt in the long run and even be detected by a subtle observer, it does not as a rule overthrow these psychic dispositions (which a Thomist philosopher would classify among the " material dispositive causes " of the will). This sudden transformation of the psychism by the divine action, would be a psychological miracle which cannot be identified nor confused with the active indwelling of the divine Persons which is grace and source of charity.

It can be understood therefore that a critic of Fr. Gilleman's book might ask whether the author has clearly established that the basic dynamism of the will is actually love.¹ This objection, which we believe to be valid from the point of view of an introspective psychology, no doubt loses much of its acuity on the ontological plane of a moral philosophy and theology. It seems to us, in any case, that *at least* on this latter plane, Fr. Gilleman's position is entirely justified. We cannot see how this radical upspringing of the will, assumed and raised by grace, can be otherwise qualified than by 'love,' since this fundamental movement places us in the position of tending towards the God Who reveals Himself to us as a Trinity the bond of Which is Love.

In order to be fully useful to pedagogues, a work like this ought to be completed by a psychological research which would be its illustration and prolongation. Psychologists who are concerned with the religious problem and in contact with psychic realities should undertake it. One of the major objectives which such seekers would have before them would be the assembling of concrete and clinical data enabling them to answer the following questions :

1) *What are the observable manifestations of the human psychism which we could interpret as revealing indispensable, or favourable,*

¹ E. TESSON, S. J., in *Recherches de Science Religieuse*, XLII, 1 (January 1954), p. 153.

or incompatible dispositions with regard to this "caritative temperament," the theological status of which Fr. Gilleman has recognized in such a masterly way?

2) *How are we to encourage, develop or restore these psychic dispositions as far as they depend on our educational, pastoral, or therapeutic action?*

These researches in religious psychology are particularly urgent in our day. They call for the collaboration and coordination of psychologists working in the various national, cultural and social groups in which the Church is present and psychologically living.

III. THE PEDAGOGIC ASPECT

The pedagogic aspect concerns the establishment of an authentic and favourable connection between the moral and religious values and the psychological dispositions of those who are being taught.

As concerns a morality built on the love of charity, two questions will doubtless continue to arise: one with regard to the *transmission* of moral behaviour in the education of children, adolescents, all those who have not reached their maturity, either on the intellectual plane, or on the affective. The other concerns the possibility of making charity play the part of a *criterion* to establish and justify the ethical behaviour which is required in christian communities.

To the first question, it seems to us that children, adolescents, and all "psychic minors," will continue to receive passively and exteriorly, in the first instance, the system of behaviour and precepts customary in their social group. The importance can be seen here, in the first moral education, of a number of 'natural' christian communities: the family, the school, the district, the profession, cultural associations — in which christian behaviour permeates the whole life and is taken for granted. It is equally important, in order that these communities may exercise their educative function without pharisaism, that they should be protected from all contamination and that provisional or local customs should not be imposed as obligatory in the name of God. In this way, progressive interiorisation will be encouraged, based on individual liberty, and will become more easily an adult morality of the love of charity. Whether one wishes it or not, the child must always pass through the stages in which moral behaviour will penetrate into him through social pressure expressed in a multiplicity of recom-

mentations and commands. That is why the passage to a morality of love, freely assumed, will remain a permanent problem.

Doubtless, from the earliest years, we can make children increasingly understand that a bond of love (familial, for instance) is behind the required behaviour. But we should be under no illusion : the various moral ' virtues, ' specified by the material circumstances of action, will continue to play their part. The child will learn the virtue of justice, gradually, with reference to games, strength in connection with competition, or temperance at meals, without the profound unity being clear to him. To explain to a child of seven that his effort to conquer others at running is the result of his love for them, is to pass beyond realism and the exteriority which is proper to his age. And to explain to a little girl of six that it is because of love that she may not kiss the little boy, whom she loves secretly, in the corner of the yard, is obviously a waste of words. For the very word, love, at that age can only refer to the warm tenderness which the child *receives* from its parents, or to its own emotive outbursts, *conditioned* by that very tenderness. It cannot yet signify that nuance of respect and fidelity in devotion which love will take on at adolescence, if all goes well. And yet divine charity is already present and active in the child's heart.

In short, let us guard against believing that Fr. Gilleman's harmonious synthesis can be directly useful for the education of children. We must guard against calling upon it in a naïvely pedagogic sense, for its principal value is to help in the passage to an *adult* catholic morality.

The second question is more delicate : would it be possible to make charity play the role of a ' criterion ' which could assist the adult conscience to recognize the good action from the bad, to discern appetite or repugnance with regard to his deepseated will ? Can it be a criterion, either to ensure personal conduct, or for the appreciation of others' behaviour, or, finally, as a basis for the broad lines of a morality which would be founded on this criterion ? As Fr. Gilleman has several times repeated, this criterion, if it were unique, would inevitably open the way to subjectivism (170). We should name the object of our action according to its most exterior, most particular, specification, which is also the most easily known. In the same way, we ought to qualify our *acts* according to their most explicit and conscious motive. To educate moral consciences, in the path and in function of love, is therefore not mainly to teach them to *discern* the value of their acts according

to the *criterion* of the love of charity : this criterion is insufficient ¹ and, besides, is often inapplicable in the very measure in which it is metempirical (as we have said above, p. 576). To educate in the function of love, is to offer to those whom we are training a collection of means, and the most favourable atmosphere in which they can assume the whole of the moral precepts, transmitted in the Church and the living communities in which they find themselves and choose to belong, according to an inspiration which may be that of charity. This inspiration will be, in each one, actual and active in the measure set by the impulse of grace, his human dispositions and his own generosity.

In this perspective, the love of charity is therefore not a sufficient criterion of morality, but a movement which inspires it and without which morality would run the risk of slipping into an ethic conformism, probably deprived of a truly religious bearing.

IV. CONCLUSION : FORCE, DISCIPLINE OR LOVE ?

It is true that, even when understood in this way, the love of charity can encounter a last objection, this time a practical one.

Even in admitting that the theological foundation of our christian being can correctly be called ' a love of charity, ' should we not take into account the multiple facets presented by this incorruptible diamond, and choose those which are best adapted to our present needs ? Does not our time — and particularly the youth of our time — need to have recalled to it the strict obligations of a strong law, the necessity for a robust discipline strong enough to bring salvation from the anarchy of tendencies ? Why then speak of charity when we lack strength ? ² Why appeal to love when there is as yet no justice ?

¹ See, in this sense, F. HÜRTH, S. J., " Principium charitatis non est sufficienter determinatum ut regulariter fidelibus, immo etiam theologis, sufficiat ad diiudicandum... " (*Periodica*, t. XLII, 3-4, Dec. 1953).

² It is precisely an " interpretation of faith by an analysis of *courage* " which the celebrated Protestant theologian and moralist, Paul TILlich, gives in his recent volume *The Courage to Be* (New Haven, Yale University Press, 1952). The central value of it is " the courage to accept oneself in spite of feeling unacceptable " and this courage is enlivened by the trust in God in conforming oneself to the mystery of Christ crucified. It would be interesting to compare the general outline of an anthropology, built up under the primacy of charity (like that of Fr. Gillemann) with that which results logically from a reformed theology (like that of Professor Tillich).

To these objections which Fr. Gilleman opposes to the conception dear to him — but who would deny that these objections express a temptation which is especially serious to some teachers, even Catholics ? — he gives a final answer which we will not summarize for fear of reducing its substantial value :

“ It is true that we need *strength* because we are delivered over to violence, but strength is the penetration of love into violence. The passage from one to the other can only be made by those who are turning towards charity, if not, a new violence will be opposed to the old and the fight made worse.

“ It is true that we need the *discipline* and *justice* of a strict and vigorous law, because we are led by the anarchy of instinct. But law and justice are the appearances of love in the midst of multiplicity and biology, in which they introduce the order preliminary to charity. There are perhaps enough laws, many of which are wise. But there is too little will to respect the law.

“ There is nothing positive to suppress ; but there is a discovery to be made, the most profound, that of the soul and the meaning of man and things. That is why it is so urgent to show that all morality and all human progress, even technical, are an explanation of charity and that the true human attitude is an openness in surrendering oneself to God and to others. ”¹

¹ Pp. 222 and 309.

— In order to give a more complete idea of modern attempts at formulating a moral theology explicitly in function of charity, the following works may be consulted (each one offers an extensive bibliography) :

L'amour du prochain (*Cahier de La Vie Spirituelle*, in collaboration). Paris, Éd. du Cerf, 1954, 346 p.

FALANGA, J. — *Charity, the Form of the Virtues according to St. Thomas*. Washington, D. C., Catholic Univ. of America Press, 1948.

HEINEN, W. — *Fehlformen des Liebestrebens in moral-psychologischer Deutung und moral-theologischer Würdigung*. Freiburg, Herder, 1954, 256 pp.

LECLERCQ, J. — *L'enseignement de la morale chrétienne*. Paris, Éd. du Vitrail, 1950, 346 pp.

THILS, G. — *Tendances actuelles en théologie morale*. Gembloux, Duculot, 1940.

WARNACH, V. — *Agapè, Die Liebe als Grundmotiv des neutestamentlichen Theologie*. Düsseldorf, Patmos-Verlag, 1951.

In the *Dictionnaire de Spiritualité*, two important articles on *Charity* (G. DE BROGLIE, S. J.) and *Conscience* (R. CARPENTIER, S. J.) can also be consulted. Paris, Beauchesne, 1950. Fasc. IX and XIII.

Love of God in Missionary Catechesis

by J. HOFINGER, S. J.,

*Lecturer at the Chinese Seminary, Manila, Philippines,
Institute for Mission Apologetics, Taipei, Formosa*¹

There has always been a divergence of opinion among Catholic theologians on the subject of the possible existence of the love of God outside the revealed religion of the Old and New Testaments.² This divergence bears particularly on the question of fact. It was, however, generally admitted that on the whole, the true love of God was hardly existent in non-Christian religions; fear being the dominant factor. What may, at first sight, give the impression of love turns out, on closer examination, to be a hidden egoism, or at the most, an imperfect love of concupiscence. Examples of true love of God outside Christianity are rare exceptions, which missionaries are pleased to acknowledge, but which their very scarcity makes unworthy of any practical consideration. This attitude found its justification in the testimony of St. Paul, according to whom the spirit of servitude characterized Jews and pagans, in contrast with the christian conception of love (*Rom.*, VIII, 15). In Prumm's opinion, however, this meant taking a "too macroscopic view" of things.³ On the other hand, representatives of the science of comparative religion showed an unfortunate tendency. They wished, even on this point, to deny any difference between christian and

¹ See the biographical note in *Lumen Vitae*, II (1947), p. 719. — Address: Bellarmine College, P. O. Box 143, Baguio City, PHILIPPINES (Editor's note).

² This question goes with the similar question of the possibility and existence of a love of God which is purely natural. The love of God which is found in non-christian religions can, in itself, be of supernatural origin, for God does not reserve His grace to Christians only.

³ PRÜMM, *Religionsgeschichtliches Handbuch für den Raum der altchristlichen Umwelt*, Freiburg, 1943, p. 528. It is understandable that orthodox protestantism could on this matter give a much more pessimistic judgment, if it wished to hold in a certain manner to the protestant doctrine on the radical perversity of human nature. Ohm, especially on page 45, gives the latest protestant opinions of this sort (K. Barth, J. Witte, W. Lütgert).

non-christian religions. Both parties tackled the problem with preconceived notions.

The famous missiologist, Thomas Ohm, O. S. B., has gathered together and verified an immense collection of facts on which to base an objective opinion. The results of his researches have been published in a large volume with the title of "The love of God in non-christian religions."¹ His work is not only a contribution to the science of religions; it also deserves the close attention of missionaries.

Is not the preaching of the Christian Faith essentially the announcing of the Good News of the incomprehensible love of God and an appeal for reciprocity? On the mission this Good News and invitation are addressed to non christians; hence the importance of knowing the elements in their religion which predispose them to this Gospel of love. The learned author takes care to point out in his preface the missionary importance of the subject: "Missionary teaching and the pastorate require constant adaptation to the language, art, customs, of the people. This is an excellent thing! But there are others more important, and one is the love of God."

It is not our intention to make here a thorough study of Fr. Ohm's book, but to bring out the points in it beneficial to missionary catechesis. In a brief summary of his researches, we shall consider the fact of the love of God among non Christians, and then draw the conclusions useful for missionary work.

Ohm himself, in his anxiety to help missionaries, makes a detailed analysis in the third part of his book of the value and application of the facts given in the second part. His advice is valuable, but he is perhaps too involved in theological preoccupations not strictly apposite to the matter in hand to develop the question of catechetical application fully.

I. RESULTS OF RECENT RESEARCHES

Ohm gathers his material from the principal religions, both actual and historical. This is a necessary background for an objective picture of the propagation of the love of God outside Christianity. At

¹ Th. OHM, O. S. B., *Die Liebe zu Gott in den nichtchristlichen Religionen*. Die Tatsachen der Religionsgeschichte und die christliche Theologie. Erich Wewel, Krailing vor München, 1950. The quotations in this article, even when they refer to other works, are nearly all taken from this book.

the end of his study he ventures to draw the following conclusion : " There is no pagan religion in which some kind of love of God, or some trace of such a love, cannot be found " (442). In many of these religions, even the most widespread, these traces are very faint, yet one must be content with them when further researches do not yield more important results. What Ohm calls a ' trace ' of the love of God is the basic element of true religious feeling, above all, respect for the divine, trust, a feeling of dependence and abandon, which is to be found in all religions, even under an overgrowth of servile fear and anti-religious magic. Ohm himself recognizes that it is not love in its true sense. He finds it also in the wonder or admiration which takes on a religious aspect before the primary and impersonal cause of all being, together with a deep realization of union with it, as for instance in the Taoism of China (301-304) and the different forms of Indian pantheism. But even when considering the love of God in this wide sense, Ohm finds few traces of it in many religions. On this subject, his somewhat brief chapter on the religions of the Far East (China, Corea, Japan, 295-306) may be read.¹ Yet, even taking these deficiencies into account the information which Ohm collected seems sufficiently to prove the existence of a *propensity to religious love* in all peoples and all religions of the world. This is for us missionaries an important fact which encourages optimism. The flame is smouldering under the ashes ; it is for us to provide the fuel which will turn it into a devouring fire.

A fact which is worth nothing is that even among peoples whose ancestral religion reveals few traces of any true love for the divine, or which could be classed as love-proof, numerous cases of a superior love of God appear as soon as they find in the contact with other religions the food which their dormant love requires.

A typical example of this is to be found in *Amidism*, which has many adherents in China, Corea and Japan ; numbers of them show an interior personal love for Amidas or the goddess Kwan-Yin, and numerous touching traits of love for these buddhist deities can be quoted. Kristian Schjelderup

¹ One almost gets the impression that Ohm is prejudiced against the religions of the Far East. The " repugnant materialism " of the Chinese, which he mentions, is not such a general occurrence " that in the spiritual sphere of China no trace of the love of God or its equivalent can be hoped to be found. " He says the same with regard to the Japanese (p. 305) who, on the contrary, give evidence of a very high idealism. Equally unjust is his remark that the Chinese did not dare love their parents. This might be true up to a point with regard to the father, who in the Chinese language is called " the severe one, " but not the mother, who is referred to as " the merciful. "

came across some monks on the Putoshan who manifested their love for Kwan-Yin by painting her image with their blood.¹ Among missionaries in China, L. Wieger in particular has drawn attention to this love of God among the Amidists, and expressed the hope that God may turn it to their salvation.² It is therefore untrue to say that the Chinese are by nature a-religious or incapable of loving God. The danger lies rather in a lack of optimism among missionaries. He who looks on the people in the mission field as unable to rise to a superior or disinterested love will presumably fail to awaken love himself.

Ohm goes on to show how nonchristian religions differ one from another in their love of God. While some only present faint traces, others witness to noble and pure examples of love, attaining to heroism. Among non-Christian religions — Judaism excepted — the Bhakti cult, Amidism and Islam, or, to be more exact, Sufism within Islam, are the most remarkable.

It is also reported that among ancient Germanic tribes cases of heroic love of God sealed with the sacrifice of their lives were to be found. The Heimskringla are striking examples.³

It is only on the strength of this documentation that Ohm approaches the *comparative study of non-christian religions and christianity*. This comparison is of great importance both for the science of religion and for missiology, for it brings to light the transcendence of christianity over all other religions. Religion culminates in the love of God and therefore any religion which surpasses others on this point also surpasses them in its religious value and content.

Moreover, such a comparison forces us to enumerate the characteristics of the christian love of God. The messenger of the Faith can thus himself grasp the differences and, in his preaching, emphasize the specifically christian element. In the work of conversion, he will be able to recognize the positive elements which exist among non-christians and to raise them to the peaks of the love of God.

It is always a delicate matter to compare different religions and one which requires tact and broadmindedness, especially if one of those who are making the comparison belongs to one of the religions under discussion. Ohm has understood and solved this problem. His deduction of the transcendence of christianity is based on comparison with those non-christian religions which are manifestly nearest to the concept of christian love. His work is never superficial. He draws attention to the moments in each of

¹ K. SCHJELDERUP, *Die Askese*, Berlin, 1928, p. 58.

² L. WIEGER, *Chine*, in *Dict. de Spiritualité*, fasc. X, col. 863-866.

³ W. BAETKE, *Arteigene germanische Religion und Christentum*, Berlin, 1933, p. 14.

these great religions which bring them almost to the heights of christianity and then points out the decisive differences, with simplicity and precision.

In the *Bhakti religion* mystical love is soaked in the idea of God. "The gods and their actions belong to mythology... polytheism has not completely disappeared" (452). 'Bhakti' itself, a search for union with God in love, is not without deficiencies. It is more of a feeling and experience of loss of self in the divinity than a loving will and a personal gift. "Even where the personality remains, the final end is often the pantheistic annihilation in the Brahman" (453). If the love of God is referred to as being a grace, still the conception of a gratuitous elevation by grace in the christian sense of the term is unknown.

"*Amidism*, in contrast with christianity, cannot be described as theistic without reserves and restrictions... This Amida (in this case, Kwan-Yin) has never lived anywhere; he is a fictitious character, personifying the doctrine that we can only be saved gratuitously and by faith" (458). The intellectuals of Amidism know this, yet faith alone matters for them, not its subject. Besides, strictly speaking, the love of Amida is not an end, but a means of attaining supreme felicity, which consists in nirvana. This nirvana does not consist, like the heavenly happiness of the Christian, in a union of eternal and personal love with God but in an annihilation of self in the unconscious Buddha. The relations of religion with morality are also to be noted. The necessity for a personal discipline disappears in Amidism... The believer can live an ordinary life and need not be particularly virtuous nor pious. Faith and abandon are all-sufficient" (459).

With regard to *Islam*, "in its strictly orthodox intention love of God is the supreme end, but this love is nothing else than obedience to the divine law. There is a deficiency here, in comparison with christianity, which is felt in Islam itself and for which a remedy is sought" (460). *Sufism*, on the contrary, offers within Islam and in opposition to the pious submission to the law imposed by orthodoxy, a very high mystique of love. Ohm quotes numerous instances which might put ordinary Christians to shame. We must not lose sight of the fact, however, that this is only one tendency in the midst of a great religion. In comparing Sufism with christianity, it is well to remember its leanings towards pantheism, religious sensuality — Ohm here shows great moderation — and its moral libertinism, all of them phenomena which can in no way be looked upon as being accidental.

As well as proving the transcendence of the christian love of God, Ohm gives an excellent *outline of its distinctive characteristics*.

1. Christianity offers a clearer and better-grounded knowledge of the object of love, while most non-christian religions accord but little importance to purely intellectual knowledge (409).¹

¹ It seems to us to be significant in this respect that the great Mahommedan

2. In Christianity, love is the centre of religion and on it are based the relations between God and man. God loves man 'unto the end' in the gift of Himself (Incarnation, Redemption, grace, glory) and requires of man complete love in return.

3. In Christianity the object of love becomes close to us in Christ in a human and personal way without getting lost in the human. It thus becomes possible to conceive and live a personal love of God, such as cannot exist outside Christianity.

4. In Christianity, the love of God appears not only as being man's highest moral act, but above all, as a gratuitous gift. To attain to "christian" love, man must first be raised by God to God in an ineffable manner. Thus Christianity avoids, on the one hand, all the pantheistic tendencies which are almost a regular feature of even a noble love of God outside the Faith, and on the other, man enters the divine order, elevated to a quite new and supernatural union with God.¹

5. As a result, christian love blends intimacy and respect in a wonderful way. Other religions either remain imprisoned in a too cringing awe or, by their pantheistic tendencies, overstep all barriers and thus injure respect, when they do not destroy it altogether.

6. Christianity insists, and rightly so, on works of love, particularly the love of the neighbour for the sake of God.

7. Christianity offers supremely efficacious means of attaining to a perfect love of God.

This specifically christian love of God of which we have been speaking, is not by any means found in its perfection in all Christians, alas! In the mission field especially, Christians should radiate true christian love. In what way can our preaching assist them?

II. OUR GOSPEL OF LOVE IN MISSION LANDS

As Ohm's researches have proved, non-christians know what true love of God is; many have made such progress in it in spite of unfavourable exterior circumstances that they deserve our admiration. What they lack, what we missionaries must bring them, is the specifically christian love, this divine fire kindled on earth by the Son of God. The following considerations are intended to survey in

theologian and mystic Gazzali (1058-1111) was a philosophical sceptic. According to him, religious experience gives us certainty concerning God.

¹ It is in this divine action working in us that Ohm sees the decisive difference between christian and non-christian love.

greater detail the characteristics of Christian love of God, briefly referred to above.

1. The superiority of Christianity is revealed by the importance it accords to a *solid and rational infrastructure of the love of God*. The supreme element of religion, love, then becomes a "rationabile obsequium", which does not offend the modern mind. A fuller, more rational, knowledge of the object of love makes the act of love easier and deeper. It is necessary indeed, faced as we are by the dangers of modern atheism, becoming increasingly active in the missions, to prove the existence of God and give a clear and precise notion of Him.¹

There is, however, a danger here which must be avoided at all costs. Only a religious knowledge tending towards love in all charity will generate love.²

An accumulation of facts, neither intellectually nor spiritually assimilated, dries love up instead of nourishing it. Missionary catechesis must talk of the greatness and goodness of God in suggestive terms on every occasion and so lead naturally to an act of wonder before God and a loving prayer. Perhaps we missionaries have remained too long under the influence of the old European schools, so devoted to pure knowledge. A relatively small amount of religious knowledge suffices to have a great love of God and live a true christian life, provided it is judiciously chosen and taught and has a fine intellectual and religious bearing.

It cannot be denied that one of the great problems of missionary preaching today is the superabundance and complexity of the Christian message. If such a specialist in religious psychology as Fr. Lippert considers the great complexity of modern preaching as a serious obstacle to evangelization, even in Europe, surely this obstacle exists in a still greater degree in the missions. It may be that this complexity and abundance of material may prove to be one of the chief reasons why our message, in spite of its intrinsic and splendid value and the indefatigable work of our missionaries does not "attract" the unbeliever sufficiently and fails to communicate a real fervour to Christians on the mission or elsewhere.

¹ How to achieve this depends on circumstances. The best way is to show practically how God is clearly manifested in the order of nature. What JUNG MANN (*Katechetik*, p. 187) says, following Hirscher, about religious tact, applies also to missionary catechesis when it comes to proving God's existence.

² The theological formation of the future missionary should pay greater attention to this principle. A theological handling of divine doctrine, which has nothing to offer to the religious life, would have an unfavourable influence on catechetical teaching. The future messengers of the Gospel become accustomed to dealing with the mysteries of the Faith almost as though they were mathematical formulae.

When speaking of God and His attributes, let us not be towed along by the old-fashioned catechisms and the commentaries on them; they treated this subject in a most 'solid' way, certainly, but also in a too abstract and dry style. Here especially we should avoid the bare explanation given in the catechism and teach the divine attributes as far as possible intuitively, starting with the concrete works of God in creation and in the history of salvation.

2. While admitting that the love of God is found in nonchristian religions, Christianity is, par excellence, the religion of love, for in it, more than in any other, *love is the centre*. Incessantly to proclaim this central position is not enough; the whole of our preaching must be permeated with it, not through a mere repetition of the word 'love', but by establishing a contact with the Object of love Himself. It may be necessary to be sparing of the word itself and to vary the expression, for the word 'love' could become a mere refrain.

We shall obtain better results by preaching the christian revelation as a work of love, and its content as a beatifying knowledge of the love of God for us and ours for Him.

Much depends on the point of view from which the revelation is first introduced and then developed in catechesis. If the revelation is a testimony on God's part demanding the assent of our intelligences with our humble submission, it will be difficult to see christianity as the religion of love. We should then be on the same level as Islam, for there revelation is above all the affirmation of divine sovereignty with regard to men and a call to the absolute devotion of the servant ('Islam').

The Christian revelation includes this, but is essentially more. It is the gratuitous and ineffable invitation of God to men, whom He calls to Him as His children to whom He wishes to give the whole of Himself. It is therefore above all the testimony of the love of God and the call to eternal union of love with Him. This objective, this aim, of revelation, must be made the object and aim of the christian preaching which transmits the divine invitation to man as a human being. St. Paul has clearly seen this: "The end of preaching" he says, "is charity" (*I Tim.*, I, 5). Charity, the central thought of the christian religion, ought therefore to find a place in the different parts of the catechism. The great traditional divisions need not be changed, but they could be arranged differently. What God has done and wishes still to do for us, is contained in the sections on the Creed and the Sacraments; the chapters on prayer and the sacraments deal with the response of our grateful love.¹ A good

¹ J. JUNGSMANN, S. J., *Katechetik*, Freiburg, 1953 has lately recommended again

dividing of the catechism is a first class help to the catechist, for it shows in what light the great christian truths have to be presented. The success of each lesson depends on it.

The works of God, then, will be presented as works of His free love.

For instance, *creation*. The glory of God is indeed its end, but it would be to the advantage of catechesis to emphasize God's intention of communicating Himself in His gift. He asks for our grateful acceptance of His donations, the divine likeness and union of which they are the factors. This is the glory of God which must be attained. When we lay stress on the love of God it is no longer a problem to procure God's glory by love and gratitude. When emphasis is laid on God's "glory," the doctrine of the aim of creation could cause misunderstandings; our scholastic distinctions which are so useful in theological lectures, are but unreliable crutches when applied to catechetical teaching and the assent to a personal love.¹

With regard to *redemption*, while showing the divine justice satisfied by the expiatory death of Christ, it is good to place the love of our Saviour dying for us in the centre of our teaching, together with the incomprehensible love of the Father to Whom we owe this Saviour, His only Son, given to us when we were still sinners. Is it not distressing and disconcerting to minds to give priority to juridical considerations, which considerations are alien from the heart of the matter?

The hard doctrines of *sin*, *penance* and *hell* can also be presented in the light of the love of God. Without depriving them of their gravity, this soft light will bring them into harmony with the body of doctrine. The real misfortunes of man begin when he severs himself from the love of God.

When the Christian message of God's incomprehensible love is well delivered, faith in this divine love naturally calls forth *love in return*. In this sense, from the point of catechesis, it is more important to speak of God's love of us than of ours for Him. It must be admitted that it is not easy for everyone to love God, even in the missions.

this linking of ideas in the arrangement of the subjectmatter of the catechism. See also the articles by Fr. HOFINGER, S. J., in *Lumen Vitae*, vol. II (1947), p. 719-746 and vol. V (1950), p. 264-280.

¹ It gives food for thought when a genius of love, like St. Theresa of the Child Jesus, was distressed to hear the 'glory' of God proposed as the aim of creation during retreats or popular missions. We have experienced the same sensation when our scholastic theses on the aim of creation have set serious difficulties before seminarists. There is all the more reason why ordinary people should be troubled because they can with difficulty distinguish between intrinsic and extrinsic, objective and formal, glory. For them glory is simply an external manifestation of esteem. Are there not bound to be misunderstandings?

Absorbed in the things of this earth, man is not always able to appreciate this love, for he cannot fit it into his categories : money, pleasure, force. The rocky ground has first to be loosened and we men as a rule are incapable of it. Perhaps God will give us grace to shake the faith of these men in terrestrial values, and make them see their uncertainty and emptiness. Some, moved by a typically "pagan" egoism, are willing to accept the benefits of christian salvation, but these cannot be said to have acquired any special feelings of gratitude. They regard the gifts of God in the same way as they do the corporal benefits received at the Mission. They seek them, thank politely for them, but take them for granted. A fundamental education in thanksgiving is necessary. A methodical formation on this point, even in the sphere of ordinary life, seems to us an essential preparation for the proper response to the christian message. It is to be feared that a certain lack of comprehension on this point exists in the missions. Ohm calls attention to the reaction of modern men refusing through pride to be loaded with divine gifts. Some pagans in our missions have a similar reaction, they do not really know God and consequently are lacking in religious humility. They will not admit before Him their nothingness as creatures. If they had a certain attraction for religion and a sense of the transcendence of God, it would be possible to make them understand that the only way to attain to authentic religious values is to accept our nothingness and dependence. All christian ascetics are agreed on this point : the love of God presupposes christian humility.

Our message concerning God's 'excessive' love (*Eph.*, I, 5) may create difficulties for us in the missions, as it stands in such contrast to the existent idea of God. The notion of a God Who loves each man personally and seeks his love, while man with all his love can offer Him nothing, is not expressed as clearly in any other religion as in christianity, it is even entirely absent from many religions. Thus it happens that the distinctive note of our religion seems in the circumstances to be a barrier to its diffusion. This difficulty, however, is not in reality of such importance as appears at first sight.

Often, in fact, love is not spoken of with regard to the divinity in order not to attribute the imperfections of human love to God. The missionary must in each case seek the motive for this refusal to endow the deity with a true love of man and act accordingly in his teaching of christian doctrine. It is as a rule a good thing to speak first of the greatness of God and to insist on religious respect (not fear). Love is, it is true, the centre of our religion, but missionary teaching need not take it as the starting point, but rather as the goal. It is not to be wondered at that the great mass of non-christians do not know how to enter in touch with a God of love, a state of things with which we have long been familiar in the missions.¹

¹ Ohm deals at length with the religions of the ancient Greeks and Romans

This difficulty will be solved more easily if missionary preaching is first addressed to the best elements of the population, who have by nature generous and religious sentiments. These will recognize with little trouble the religious transcendence of our religion and will learn to esteem it. Things would be very different if the missionary apostolate were based on earthly motives. The people attracted by such preaching would have very little understanding of the supreme values of christianity. They appear in missionary statistics, but do nothing except hinder the depth of the work and in the long run also its numerical progress.

As God gives so much love, He can also demand much. If God did not love Himself He might well require from His creatures faith and service, but not love. Whether love can be produced on demand is a question much under discussion. Kant and Scheler deny it. On the other hand, Ohm makes a distinction : psychologically, love cannot be forced, but morally, God can exact a love of gratitude from His creatures. This love must be given its proper place in missionary preaching, but we should harm rather than benefit souls were we to insist on the matter of obligation as such. It is above all love which awakens love.

3. God has made it easy for us to love Him by becoming Man in Christ. There is here no question of the incarnation of a pantheistic deity, nor of an attractive religious myth, evading all historical research. Christ indeed stands before us in the clear light of history ; through reliable sources we are informed of His personality as of that of any other historical celebrity. The advent of the Man-God in history does away with the greatest obstacle to the love of God : the transcendent God, ontologically near but psychologically distant and inaccessible, comes to us in human nearness ; we feel ourselves personally called and understood by Him. Christian love is essentially *christocentric*, for God's love for men and men's love for God are centred in Christ.

It is obvious that we must make full use of this great opportunity open to christianity in missionary preaching. From this point of view, historical-biblical instruction is preferable to systematic, for

(121-184). He is inspired no doubt by the numerous testimonies of ancient literature, but also by scientific reasons. The background of antique religions brings into a wonderful light the pure love of God in christianity. Ohm sums up his judgment on the religions of Greece and Rome thus : Fear is paramount over love, and neither love nor fear respond to the ideal of true piety (183). From the missionary point of view, one would have liked a more extensive study of the religions of Africa and the Far East.

the narrative method lends itself more easily to the revelation of Christ as a Person to catechumens and new Christians. In mission lands everyone has a right to expect to find Christ at the heart of all preaching. There are two pitfalls to be avoided.

Our talks about Christ must not be merely attractive or even moving ; they must bring out the mystery of Christ : His divine-human dignity, the mission He received from His Father, His plans, as revealed by Him, his Kingdom in which we also have a task to fulfil. We shall stand on firmer ground if our catechists in their talks on Christ know how to present the dogma of Christ and make it fruitful.

This teaching of the mystery of Christ will make our message theo-centric. Christian teaching has its natural centre in Christ, for in the plan of redemption, salvation comes to us through Christ, and He is the only Way to God. It must not, however, rest on this centre. Through Christ to the Father. Here is the inner meaning of Christ's mission. If we did not insist on this primary intention of the Saviour's, we would weaken the christian message. Christ wills, finally, to win our hearts to the Father. Our christian life and prayer ascend through Christ to the Father where they find their resting-place. It is obvious that we men tend to see the human side of Christ more clearly, although we confess His divinity. If we do not let ourselves be led by Him to the Father, we stand in danger of not seeing clearly the greatness and loveliness of God. Is this sufficiently understood in our missionary preaching of today ? ¹

4. The Christian's love of God is also *God's work in us*, which by grace raises us to be children of God. Thus it is the fruit of an inner and trusting prayer rather than of our own efforts. In mission lands, in the face of pantheistic systems, our doctrine of "divinisation" through grace acquires a great apologetic importance. It is worth noting here that christian grace engenders a quite new, perfect, love of God, while no pantheistic solution of the relations between God and the world can produce a *personal love of God*.

5. The happy association of intimacy and respect which charac-

¹ Our missionary teaching should concern itself with the 'theocentric' or the 'christocentrism' of our message. Jungmann, in his *Katechetik*, notes very clearly the difference between these two aspects, and warns us against a 'panchristism' "which in a pious exaggerated zeal, simply replaces God by Christ, thus practically denying the mediation of Christ and threatening the whole structure of the christian Faith" (117).

terizes christian love should be based on christian doctrine and deeply inculcated. Teaching is not enough ; christian education is called to fulfil great tasks : the first of these is instruction on prayer. The quality of a Christian's prayer is the measure of his love of God. There is often occasion for disquiet here. It is difficult to avoid the impression that, even in the missions, quantity takes precedence over quality, which is certainly not to the advantage of christian love, or of a christian love of God. In determining the length of public or private prayer, do not let us measure it by the notion of time and the haste of Western life, where no one has any time for God.

The true school of christian prayer, as also of the love of God, will always be prayer in common. We must bring all our thought to it. The liturgical revival which acts above all on the spirit of the praying Church, would help to solve many missionary problems.¹ Among other things, it would bring out the fundamental tendency of christian prayer : to the Father by Christ. The life of prayer in communities and individuals is often filled with a series of devotional exercises which are indispensable, but it is a fact that the multiplicity of these exercises sometimes makes it impossible to give the necessary time and attention to the essential part of prayer. A thorough reform, in the spirit of the praying Church, would supply the right solution and the truly Catholic medium. It would also bring about a much to be desired strengthening of the spirit of praise and thanksgiving. Christian prayer is truly the classic expression of the love of God in the measure in which it is dominated by praise and thanksgiving. As regards the harmonious blending of intimacy and respect, the teaching must insist on the predominance of respect in prayer in common, without, however, forgetting the note of christian intimacy. Private prayer, on the other hand, is free to express itself more generously in a personal intimacy, without ever losing sight of religious respect.

In the life of prayer in the missions, a special adaptation is necessary ; the christian conception must adapt itself to certain native particularities and express itself in words of prayer, song and religious gestures. If the foreign missionaries are unable to accomplish this, let us understand and fulfil our role of initiators. We might fruitfully reflect on the following remark : among the people in mission countries, some show great natural dispositions towards religious contemplation. In this hopeful ground, would not the

¹ See J. HOFINGER, S. J., *The liturgical revival in mission lands, Lumen Vitae*, vol. IX (1954), p. 77-92. *Tijdschrift voor Liturgie* has lately published a special number on the difficult question of the adaptation of the liturgy in the missions.

coming of Christianity be the seed of a blossoming of christian prayer and even christian mysticism ? This has happened in many places ; greater results might even be achieved. Here too, we missionaries can only perform a work of initiation. We must, in the spirit of the liturgy, help to develop the spirit of contemplation in the Christian's life of prayer by bringing more devout attention to the Divine Office, affording moments of religious silence in which meditation may ripen, bringing souls into more intimate contact with God that they may lose themselves in His greatness and ravishing beauty.

6. We are not advocating a non-christian quietism. The true christian love of God is marked, in contrast to other religions, by a nearness to life and a more intense radiation. True love is proved by acts, self-renunciation, disinterested service. Christ has always required from His disciples this efficacious love of God. In the missions we find it very necessary to insist on this active love, and to inculcate christian fraternal charity. Through their effective neighbourly love, Christians become in the midst of pagans like a city raised on the hill.

This active christian love more than anything else attracts men to christianity ; its example, daily given by each Christian and added to a zealous apostolate, is more efficacious than the great works and organizations of christian charity.

The importance of this christian action must not lead us into a non-christian activism, and to neglect the soul of our work. It may be feared at times that missionary activity becomes too industrious. Even a well-meaning agitation may prevent intimacy and diminish charity.

At all times the Catholic Church has radically rejected that ' libertine ' form of the love of God which pretends to rise above the Decalogue. With reason Christian preaching has always sought to announce the divine morality in its purity (it is enough to think of the Sermon on the Mount) and to bring Christians to the faithful observance of all the commandments. " He who has My commandments and keeps them, he is who loves Me " (*John*, XIV, 21). Moreover, let us not forget that the Saviour abhors two things : a love which seeks to emancipate itself from moral law, and a formalist piety which through respect for the law, ignores love. In our teaching on morality, let us therefore insist on the primacy of love, the great commandment of christian love, taking as our base our christian vocation to divine filiation. Each commandment will then appear to be an application of the precept of love in the

concrete sphere of our existence. One of the most important needs of missionary preaching is a stronger moral catechesis brought back to its essentials.

7. Not only does Christianity surpass other religions by its doctrine of the love of God, but also by the fulness of efficacious means at its disposal for the attainment of this supreme end of our religious aspirations. And in this respect, the Catholic Church rises above all christian sects. True, owing to the weakness of human nature, our strength is at the same time a danger and a temptation. Holy Church is prodigal in distributing means of sanctification and elevation in its rites and customs, its indulgences and privileges, books and prayers and devotions. It is incumbent on us to show our gratitude by making full use of them, but not indiscriminately or all at once. Our line of action should be : be thankful for all, but use judgment and employ, in the Church's spirit, what most assists our progress in the love of God. A strong ascetic teaching ought here to accompany catechesis on the essential morality. "All is yours, but you are Christ's and Christ is God's," says St. Paul (*I Cor.*, III, 23). Has this not been rather forgotten in missionary preaching ?

The more we missionaries are penetrated with Christ's spirit, the more we shall deplore our lack of success in gaining the Christians of our missions over to the true love of God. We shall most of all regret the insufficiency of our efforts to give Christians and non-Christians the example of a life devoted to the true love of God. They ought to find in us persons impregnated with christian love. In the matter of love, the living example will always be the most efficacious instruction.

Children and Charity

by Alfred BURGARDSMEIER

*Lecturer at Münster University*¹

Preliminary Considerations.

1. When speaking of the love of God, we should not forget the fear of God. Love and fear support religious sentiment² and the respect which comes from it,³ a respect without which there can be no true piety, nor devotion, nor love. The noticeable lessening of the religious sense, of respect towards what is divine and sacred, proves the need for the revival of this double polarity of love and fear. St. Thomas knew both and it is to him that we owe the distinction between servile and filial fear. The first will no longer exist in eternity, the second will continue to exist insofar as it will be directed to adoration and praise.⁴ 'O Lord,' says the Church on the Sunday in the octave of Corpus Christi, "Make us always to fear and love Thy holy Name," and this prayer comes directly or indirectly from St. Thomas Aquinas, the composer of the office. St. Peter Canisius, the second apostle of the Germans, does not mention either fear nor respect in his catechisms, but challenges the rose-water preachers (Zuckerprediger) "who are always preaching of the mercy of God, never of His justice; who describe Christ always as the Saviour, never as lawgiver and judge."⁵

2. When drawing the theological distinction between perfect charity (for God Himself) and imperfect charity (for ourselves),

¹ See the biographical note in *Lumen Vitae*, VIII (1953), p. 407. — Address: Aegidiistrasse, 64, Münster, Westphalia, GERMANY (Editor's note).

² A. BURGARDSMEIER, *Gott und Himmel in der psychischen Welt der Jugend*, Düsseldorf, 1951.

³ P. WOLFF, *Vom Sinn der Ehrfurcht*, München, 1935.

⁴ *Summa theologica*, I^a II^{ae}, quaestio 67, art. 4, ad 2.

⁵ J. METZLER, S. J., *Petrus Canisius*, M. Gladbach, 1925, p. 71.

we must exclude and deny the presence of the former among children. The eminent author of the unitarian catechism, Th. Mönnichs, S. J., said rightly in his edition for catechists in 1925 : " The love of gratitude constitutes for most people the most convenient way of observing the commandment of love " (p. 85). According to St. Thomas, gratitude and fear can be associated with perfect charity, when God is more in question than we are.¹ But even this degree of charity is denied to children, for they are naturally egocentric and preoccupied with themselves. Only when the qualities of intelligence and will develop and mature, does youth become capable of it.²

3. Is there a preeminence between love and knowledge ? Must the child first know God in order to love Him, or do feelings and affective impulses precede knowledge ? After baptism God takes possession of the still dormant soul and marks the delicate faculties of the child with His love. Moreover, natural influences and impressions from its surroundings form the child's soul, as the psychology of the unconscious proves. The devout attitude of the mother in prayer, the solemn sound of the bells, the recollection of a procession, the visit to a church and attendance at services in its mother's arms : all these things are often engraved in an imperishable manner in the wonderfully receptive heart of the child, whose consciousness is hardly awakened. Nothing enters that soul without leaving traces, for good or ill ; nothing in it is lost for ever, just or unjust, useful or harmful. From the first breath of the newly born, the soul is in a state of continual development, is an organic substance, an active finality which, silent in the twilight of the unconscious, listens, watches, accepts and responds to everything. Before conscious life begins, its intimate being reacts to the impressions of the outside world ; it is thus often definitely shaped for or against God, for or against the Church, for or against virtue and morality.

As a consequence, as children learn to appreciate religious standards, in religious teaching and practice, love continues to play a determining role : sympathy or antipathy towards masters and syllabus command the situation. The mind in formation accepts religious ideas more readily in the language of the heart — emotional

¹ *Summa theologica*, II^a II^{ae}, quaestio 27, art. 3.

² It is not certain that the opinion of the eminent author will be accepted by all. We think that religious psychology should be studied on this important point (Editor's note).

— than in formulae dictated by the mind and will. Catechists and pedagogues ought to say to themselves : we are often talking in a void, for many of the notions which we try to inculcate in children are beyond their very limited intelligence and their power of comprehension. We give them too much religious information and too little religious life, too many theological and philosophical concepts, and too little about the redemption and about the fact of salvation. We are not concerned in the training of ‘ little theologians, ’ but of ‘ honest Christians, ’ as Fr. J. A. Jungmann, S. J., the founder of kerygmatics, puts it, “ for christianity is not so much a science as a life, a theology as sanctity. ”¹

1. *Children Under Seven.*

Love of God and love of one's neighbour — that is the great christian commandment. These two aspects must be taught in the family and extra-familial education of our little children and infants : he who wants to please God must try also to please his parents, brothers and sisters, playmates, and he who loves them, loves God as well. Children of four, five and six must learn our chief prayers, like the Our Father and Hail Mary ; but, for this age of childish restlessness, let them make free use of short improvised prayers, which spring sometimes from a full heart. Children will take pleasure in them, especially if they contain rhymes and assonances. A prayer of one's own composing, made at the foot of the cross, near the crib, before the tabernacle, at rising or going to bed, is a living bond, a personal relationship with God ; it touches more deeply than any prayer composed by adults and learnt by heart. Ethics for this tender age are mingled with joy : rays of sunshine to their parents, these children want to see around them shining eyes and radiant looks. So we must — at least provisionally — present and describe God to them as a kind father, not a severe and just Lord. Let us guard against dwelling on punishments and hell, for their sensitive souls will be easily saddened by them and they will feel throughout their lives not attracted by God but repelled. Many neuroses, phobias and psychopathics can result from a psychological shock, without speaking of the release of an inferiority complex ; obstacles to religious and moral progress, and to the healthy growth of the young soul.

¹ J. A. JUNGSMANN, S. J., *Die Frohbotschaft und unsere Glaubensverkündigung*, Regensburg, 1936, p. 61.

How does the child, during this first stage of his evolution, behave towards his equals and his neighbours ? Social sense and altruistic feelings in four, five and six-year-olds is relatively weak. The child loves company, he does not at all appreciate solitude. But in the family circle, in the street, at the kindergarten and at school, he is seeking, not friends nor comrades, but playmates, who often change. He does not want to establish personal relationships, but to satisfy his instinct for play and his tendencies. The mother herself, so intimately united and so familiar to the child, is not indispensable to him ; if someone else bestows maternal care upon him, a child soon accommodates himself to them. There exist, it is true, cases of a true sympathy, which not only results from sensations but springs from an obvious intimacy. Fine examples and testimonies of altruistic behaviour are not lacking : an elder brother acts as his sister's protector to shield her from punishment ; a sister cries because her brother is corrected. But dismal shadows fall over these clear and sunlit years : the spirit of vengeance, envy, jealousy, self-love. One can note a certain upsurge of primitive energy which finds its expression in the instinct of destruction : hence the leaning towards teasing animals and the habit, often very obvious in play, of beating other children or even things. With the social sentiments and relationship so undeveloped in these children, we should not be surprised if their love for their neighbour and equals is reduced to good manners and friendly behaviour. They are incapable of doing or giving more ; they would have to surpass themselves otherwise.

Attendance at Sunday Mass would not be fruitless for the five and six year olds, even if they did not understand much of the liturgical action. With regard to charity, children ought to see in the church the house of God, the palace of the Father whose children we call ourselves ; there, all men are our brothers and sisters, whether they are big or small, poor or rich, weak or strong.

2. Children of Seven.

Children of seven years old, whose thought becomes analytical and realist, no longer appear powerless before the impressions which reach them ; on the contrary, they give a certain direction to the world about them, their daily life and its experiences. Progressively, they detach themselves from subjective interests and turn to the reality of facts and things which are extra-imaginative.

Now is the time to complete the picture of God, the all-loving Father, to show Him as, not only the benevolent Lord, Whose love surrounds us, but the severe and just Lord "Who claims what He has never ventured, reaps what He has never sown" (*Luke*, XIX, 21). The child is old enough to understand these two poles of God's image; ¹ he has attained the "age of reason," he is able to sin and to know what sin is. At seven years, the child requires from parents and teachers a strict and automatic justice. Justice, more than gentleness and severity, becomes the signpost of pedagogical virtues; children make it the touchstone of the worth of their masters and priests. None of them will therefore be surprised to find this praiseworthy quality in God. But do not let us overemphasize the divine pole opposed to the pole of love and goodness of God; the tragic evolution of Martin Luther has warned us of this.

The love of the neighbour suffers among children from a big handicap, due to their natures at that age. One speaks of the ethics proper to children of seven and over as resembling those of the Old Testament: an eye for an eye, a tooth for a tooth. There is nothing more difficult than to make them understand the elevated precepts of the Sermon on the Mount: boys and girls are prompt to react to injuries in word or deed, to give blow for blow. Many parents and teachers encourage their children to immediate defence: children, they say, must become strong and energetic, they must learn to strike in order to resist, in the merciless fight for existence. Children who are gentle and sensitive have to suffer from playmates of the same age who are more robust and harder, especially when adults do not intervene. This ethic of seven years old leads to anger and vengeance, dangerous dispositions, which will perhaps do harm later to society and will endanger the social structure of a peaceful life in common. Teachers should canalize the violent manifestations of the tendency to self-affirmation and insist on the incomparable value of self mastery. They should make Christ's example known, the example which we are bound to follow: not to do harm to others and to pardon them, however hard it may be. However, this age cannot understand that the exercise of the passive virtues contains more authentic strength than the so-called liberating reprisals.

Most children of seven are preparing for Confession, Communion and Confirmation. Let us take this opportunity to give them some

¹ *Lehrplan der Fuldaer Bischofskonferenz*, Paderborn (1924), p. 14.

lessons in asceticism : God, Who earns our gratitude by these great sacraments, should receive our love in return ; we shall love Him — the children know it also — if we keep His commandments. Let us suggest ascetical aims of short duration, resolutions for one or two days, and watch over the way they are kept. Later, children of eight and nine can be given the same objects for a week or a month, finally, at ten and eleven, we shall recommend them for three months. It is here a matter of guiding and strengthening the child's faculties of intelligence, will and heart by teaching him to do everything for love of God and his neighbour ; we have to fight against the spirit of vengeance, the instinct for reprisal, rivalry and jealousy, quarrels and fratricidal strife. For this work, we must trust a great deal to direct relationship with God in the sacraments ; every time a sacrament is received it should be, before and after, the subject of our whole attention but let us not forget that the fruits of the sacrament are more important today than the preparation for its reception.

3. Children of Eight and Nine.

Children of eight and nine are notable for their progress in realist analytical thought. They are capable of appreciation, of taking a general view of facts and reaching practical conclusions. They can also find an adequate expression of their love for God in gratitude, but they must be led to this by experience. We must start from what children of good parents obtain from them : care day and night, a home, food, clothes. All this is accepted with gratitude. God does still more for them ; they must recognize His goodness and benefits — not only in words, but also, like a child who is truly grateful to his parents, by acts of piety, obedience and all the virtues.

It should be possible to notice the good effect on the children of the days on which they go to confession and communion, days of such great graces. Now, many children become nervous on those days. Too little sleep, getting up early, the long service induce an excessive tension in their souls and they react against it and as though in compensation, give way to an extreme susceptibility and numerous faults. These circumstances often make the child an enigma to his parents and teachers because adults do not take into account the unfavourable conditions and are deceived as to the action of the sacraments. Yet, a little psychological sense and pedagogical tact would help us to discover the causes of the trouble and to avoid its recurrence.

Children of eight and nine do not well understand the act of charity. It contains too much theology — “ God infinitely good ” — and too little kerygmatic.¹ If we say “ because You are my good kind Father, ” a personal relationship is established which is easier for the child. Out of many children of ten whom I have questioned on the formula “ infinitely good, ” 2 % only could explain the word and the thing ; 6 % gave an exact definition of the thing ; among the wrong answers, there was sometimes confusion with the idea of eternity : “ Infinitely good means that God has no beginning nor end. ” For some of the twelve years olds even, “ infinitely good ” offered difficulties. Alas, the practice of the three theological virtues, once so esteemed, has grown less among German catholics. Would it not be wise to revive this bond of union between the soul and God in a more simple and more intelligible way ?

Children of 10 and 11.

Our children of ten and eleven, accomplished little individualists, put forward their ego, and do not adapt themselves easily to society. They love, however, to organize themselves into bands, have esprit de corps and class pride wrongly directed, in a spirit of emulation. They often betray an exaggerated feeling for right and loyalty. Faults and defects of others are clearly seen, but never their own. Besides which, reflection and introversion, which begin with maturity, are in the background. They are still children, limited in their judgment by egocentrism. But their zeal for religious and moral acts is growing if we call upon their initiative and their personal conviction. They are transported with joy and enthusiasm by them. The fact of acting by themselves for God and their neighbour, makes their love for God and the neighbour stronger, purer, capable of great things. St. John Bosco, that master of pedagogy, employed this method, learnt from his mother, a wise peasant who only expected and desired spontaneous acts from her sons.²

In order to train our children of ten and eleven, let us suggest to them, by means of inscriptions on the blackboard, for instance, monthly or quarterly resolutions regarding asceticism. We will borrow from the Old Testament the great maxim : Walk in the presence of God “ Walk in My presence and be perfect ” (*Genesis*,

¹ J. A. JUNGSMANN, *op. cit.*, p. 60.

² B. FASCIE, *Wie Don Bosco seine Buben erzog*, german transl. by O. Karrer, München, 1930, p. 46 et 55.

XVII, 1) ; in the New Testament we shall find the necessity for being the disciples and imitators of Christ : " Let him who would follow Me, renounce himself, take up his cross and follow Me " (*Matt.*, XVI, 24). Ten and eleven year olds live very much in dependence on self ; these teachings incite them to set their little selves on one side as much as possible and to put God in its place. They will respond to these commandments of the Old and New Testaments by giving the three proofs of a true love of God : a serious turning away from sin and continual tendency to greater perfection ; a christian mastery and victory over the immoderate desire for notice ; service of the neighbour whoever he is, so as to keep on liberating themselves more from this fatal attachment to self.

Love of the neighbour begins in the home, where so many labours require our help. In class and in little groups we can also help our comrades, do good to them, if only by a friendly look or a cordial greeting. These children should understand the meaning of the liturgical participation in the communal worship of Mass ; we are the children of God in the house of our Father ; Christ is our brother, we are brothers and sisters between ourselves and with all those who are in God's house, all who belong to holy Church. It will still take some time for the children to realize by experience the reasons for the communal 'us' ; all the same, it is not a bad thing at this stage of their evolution to talk to them of the neighbour who is supernaturally related to us and whom, as Christians, we have to love.

This age group has a surprising inclination and facility for extemporary prayer — not from a religious motive, but through amour-propre. We ought to profit by this weakness, which is part of their evolution, and to encourage the children to the use of oral or written formulae coming from the heart. Although admitted to the early reception of the sacraments, these children lack initiative. They hardly say one personal prayer outside confession and communion ! They pray at the most with a book ; thanksgiving after communion becomes increasingly short and insufficient. It is not enough to realize our blessed meeting with God, we must in addition bring to it our own work of cooperation, or else we lose the best fruit of that meeting, that is, progress in charity, which embraces the natural and supernatural worlds.

5. *Children of Twelve.*

Twelve year olds are approaching puberty and the spirit of logical synthesis. They do not want to learn mechanically, but to understand. Our best pupils constantly disappoint us. Up to now they had learnt mechanically at school and at home, and easily said their lessons ; now they seek to understand what they hear and read. If they have understood the text or context, they think they have it by heart, which is a mistake and the obvious reason for their inferior work. They now expect from their masters and teachers, not an automatic equity, but an equity which takes individuality into account. Thus, they do not agree with a punishment which includes the whole class while only a few are guilty.

For these reasons, this age experiences the first true doubts as to the love and goodness of God : how can God order terrible punishments which not only affect the enemies of His people, but also women and innocent children ? The inhabitants of Jericho and Hai are exterminated, the Holy Land conquered by bloody military expeditions. "By God's command" : it was commonly understood throughout the East that any order of the king or a chief was the work and will of the divinity. The children of Israel did not think otherwise. The theocratic ideology identified the authority of the State with that of the divinity. What the chief, judge or the lord commanded was prescribed by God. In that the methods of conquest and of war employed by Israel coincided with those of the other people and tribes. The times were hard, the morals of war pitiless : it was the Old Testament !¹

This age of ' psychological inhibition ' is conscious of its physical strength and health ; it inclines to cruelty to animals and the old, weak and ill. We should therefore awaken their senses to the wonders of God in creation : how wonderful is a flowering branch, a plant that we tread carelessly under foot ! What a marvel is a bird's nest and even the insect which we crush in our hands ! What a wonderful thing is the baby in the cradle and each man we meet ! This contemplation of the book of nature leads to the Creator and His creatures. The yearly resolution of children of twelve should be : " Love ye one another as I have loved you. By that all men will know that you are My disciples, if you love one another " (*I John*,

¹ *Bonner Bibel des Alten Testaments* : A. SCHULZ, *Das Buch Josue*, Bonn, 1924, p. 6.

XIII, 34). "It is not the sixth but the fifth commandment which is the greatest commandment of Christianity."¹ We must never forget that "He who loves God, also loves his brother" (*I John*, IV, 21). By their attractive examples, the saints of Christian charity, like St. Elisabeth of Hungary and St. Vincent de Paul, illustrate this teaching.

¹ K. ADAM, *Der Primat der Liebe*, Köln-Krefeld, 1948.

From Intellect to Charity

*To celebrate the tricentenary of Pascal's "Memorial"
in the humanities*

by Hubert HARDT

*Lecturer at the Institut Saint-Louis, Brussels*¹

The so-called "active methods" are in favour today. Employed increasingly in primary education, they are also attracting the notice of masters in the middle schools — *mutatis mutandis* naturally — insofar as they feel the need of integrating their teaching into the pupil's life. If there is a desire for an education which goes deeper, the ideal is perhaps that the preparatory classes should prolong the games which are the child's fundamental activity, while organizing them, and, on the other hand, that there should be as few watertight compartments between the humanities and the habitual interests of a boy of fifteen. The humanists of the Renaissance understood this well enough when they attempted by all sorts of methods literally to resurrect antiquity.

In our days the attention of youth, especially in the large towns, is diverted by the appeals of modern life, as various as they are enticing, seized upon and magnified to the maximum by the press, radio and cinema. Instead of ceaselessly employing the "*agere contra*" to break the too distracting enchantment of exterior invitations and keep the continuity of an interior interest which is so necessary for study, would it not be preferable to unify as far as

¹ Born in 1915, ordained Priest in 1938, M. A. in Roman Philology, the Rev. Hubert Hardt became in 1940 a teacher at the Institut St. Louis, Brussels. In charge of the 3rd Latin form for a year, he passed on to the 2nd in the following year. From 1944 to 1946, he held the chair of History of French Literature at the Faculté St. Louis. He has contributed numerous articles to the "*Quotidien*," the "*Revue Nouvelle*," and other student or Catholic Action magazines. He has also given many public lectures, and some broadcast talks, on Religion and Art. — Address: Institut Saint-Louis, 38 Boulevard Botanique, Brussels, BELGIUM (Editor's note).

possible — and at least as often as the occasion presents itself — the various currents which are competing for the interest and effort of the student ? To this end, the outstanding fact of the day will be captured so that its passing through the mind shall induce, by its very evanescence, which is so attractive and sometimes so enlightening, the recall and emergence of the train of thought or the permanent action to which it belongs.

Thus, the anniversary of what has been called “ the second conversion of Pascal ” will soon — or at least, one hopes so — give rise to much literature both written, oral and visual, on the subject of the author of the *Pensées*. Now the latter constitutes — in our opinion — one of the most fruitful subjects for our higher classes in the humanities.

Pascal, indeed, is not merely the poet of that book which André Suarès liked to call “ the finest in France, ” and a great poet in the full sense of the word, in the degree in which with him the rigour and splendour of form were harmoniously wedded to the height, depth and width of the thought. In this respect his work, without surpassing literature as some would have it, achieves its most sublime significance ; it is great literature in Charles Du Bos’ sense, and as such is literature which is not apart from life but, on the contrary, has issued from it, understands and assumes it.

Pascal’s personality is still capable of captivating and impassioning, and his adventure in contrast with others which now appear to us insipid and oldfashioned — still remains vivid and stands out against the background of its outdated historical context. And, strange to say, it seems that it is the 20th century which has discovered Pascal “ sub specie aeternitatis, ” through what there was in him most direct, most human, I would even say, most fleshly. It might be said that it has found him by recreating him in unity ; making the man and his work for ever inseparable.

For if Phaedras can remain herself without Racine, Louis XIV and Jansenism, the *Pensées* have the power of impact which characterizes them, only because they continue to spring from a thought which is still creative and from a zeal which will not cease to love as long as Christ is in agony. André Blanchet concludes his article on *Les Cris de Pascal* by these words : “ The *Pensées* are alive for us only insofar as we are aware in them of a hope, a testimony, the involuntary confession of an exalted soul on fire. ”¹

We do not want to take sides here either for or against those

¹ *Études*, December, 1950, p. 395.

who wish to isolate the course of the *Pensées* from Pascal's evolution or to make of them a planned rather than an inspired work (its greatness is probably due to the fact that it is both), any more than to defend the ' sanctity ' of the author of the *Provinciales* against M. Z. Tourneur,¹ but simply to state that their written language has that direct character, that warmth of voice, which moves us when it comes over the wireless or the telephone. The text emanates from a living man coming into direct contact with us. It is a man who speaks to each one of us, and not a book, and this man speaks as much with his life and interior experience as by his writings. Once again André Suarès seems to me to touch the right note when he remarks: " We say of many men that they are worth more than the things they do. And it is the contrary which should be said, and which is true. For this judgment boosts them with all the force of their lies. Almost all men are worth still less than the little they do ; and the proof of it lies in the great trouble they have in doing it. Pascal is of the small number of men who far surpass their actions. Pascal's book is the finest that France has known. It contains nothing, however, which is as good as the life which Pascal's sister wrote of him in a few pages. " ²

The youth of today are seeking witnesses rather than authors. Pascal gives them more ; he gives them the spectacle of a prodigious scientific temperament in the midst of a literary century ; this most authentic writer is an inventor, a forerunner of contemporary science, he solves in his own person the problem of letters versus science and successfully achieves in the XVII century a humanism and a harmony which are a stumbling block for many minds in our day.

Finally, the form of his thought, his antirationalism and preference for intuition, as well as his sensibility, are all modern and have their appeal for us. To understand Pascal and grasp the best of his message it is necessary to be, not so much a philosopher or a theologian by profession, as a man — any sort of man — who is seeking ardently for the living face of Truth and Love. And each one of our pupils has this possibility latent in him.

¹ Z. TOURNEUR, *Une vie avec Blaise Pascal*, Paris, 1943. This work is deliberately negative, but detailed and full of precision.

² ANDRÉ SUARÈS, *Trois hommes*, Paris, 1919, pp. 74 and 75. In perfect style, this essay contains opinions which are both original and deep. Louis LAFUMA published recently the first entire text of a biography of Pascal by his sister Gilberte.

Whether we study Pascal in the history of literature or comment on some extracts from the *Pensées*, it will be best to envisage always, at least to begin with, and then keep as a back ground, the indissoluble unity of the man and the work: "With Pascal" Y. de Montcheuil notes, "the man is inside the work and the work is a projection of the man."¹ But how are we to conceive and give effect to an existential lesson — to make use of a fashionable word — on the author of the *Pensées*? We have here grouped together a certain number of facts in his life and passages from his works, in the spirit of the fore-going remarks, so as to obtain a setting faithful both to the historical, psychological and literary truth of the subject and to the living and eternal content of a great work.

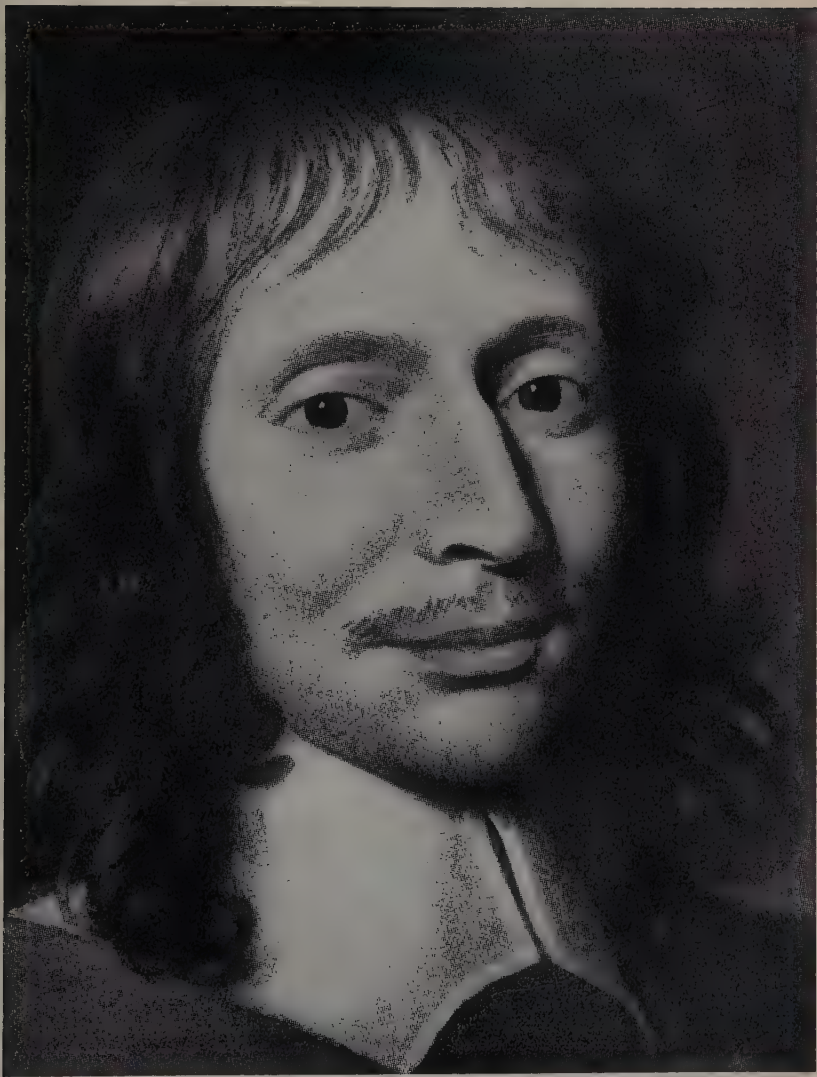
The **Prelude**, or introduction, as we wish to adopt the oratorical or poetical manner according to the class, or the temperament of the teacher, would consist of two passages. These would serve as foundation for the lessons and would also form the two leit-motives to which everything that follows can be constantly related. The first would be the *Memorial*,² the key to the master's inner life, and the centre of convergence of all the aspects of his personality: the *Memorial* is, in effect, the literary confidant of that moment, in some sort ideal, when in Jesus Christ the Old Testament of his existence passes the torch to the New, in which the old man cedes the place consciously and voluntarily to the man of grace, in which a long moral crisis comes to a head and in an effusion of love a destiny of apostle and saint sets in.

A brief analysis of the text would emphasize the double testimony which it relates: on the one hand, the encounter with a personal God, "the God not of the philosophers and learned men, but the God of Abraham... of Isaac... of Jacob... the God of Jesus Christ: an encounter which produces certitude and an outpouring of joy. On the other hand, Pascal's response — the proud and exacting Pascal — the response full of humility, submission and abandon. This passage³ would constitute the theme of the synthesis, a centripetal theme, a kind of attracting pole, for in it everything is resolved and becomes harmonious. Here it is:

¹ *Problèmes de vie spirituelle*, Paris, 1947, p. 231.

² Jacques CHEVALIER, *L'Œuvre de Pascal*, Paris, Bibliothèque de la Pléiade, 1936, p. 338. All our quotations of that book are indicated by CH.

³ DUCRETET-THOMSON announces in his collection "Encyclopédie sonore" a record on *La nuit de Pascal*. If it is in the same class as the *Visage de La Fontaine* published by the same firm it can be strongly recommended to teachers.



DETAIL OF THE PORTRAIT THOUGHT TO BE OF PASCAL
(about 1654-1655, attributed to Philippe de Champaigne)



THE YEAR OF GRACE 1654

Monday the 23rd November, the day of St. Clement Pope and martyr and others in the martyrology.

The eve of Saint Chrysogonus martyr and others.

*From about half past ten in the evening until
about half past midnight.*

FIRE

(Ex. III, 6) God of Abraham, God of Isaac, God of Jacob,

(Matt. XXII, 32) not of philosophers and scientists.

Certainty. Certainty. Sentiment, Joy, Peace.

God of Jesus Christ.

(Jn. XX, 17) Deum Meum et Deum vestrum.

Thy God shall be my God.

All the World and everything besides God forgotten.

He can only be found by the ways taught in the Gospel.

Greatness of the human soul.

*(Jn. XVII, 25) Just Father, the world has not known Thee,
but I have known Thee.*

Joy, Joy, Joy, tears of joy.

I am separated from Him.....

(Jer. II, 13) Dereliquerunt me fontem aquae vivae.

My God, wilt Thou leave me?.....

May I not be separated eternally.

.....

(Mk, XXVII, 46) This is life eternal to know Thee the only Truth.

God and Him Whom Thou has sent Jesus Christ.

Jesus Christ.....

Jesus Christ.....

I have separated myself from Him. I have fled, denied, crucified Him.

May I never be separated from Him!

He can only be kept by the ways taught in the Gospel.

Total and sweet renunciation.

Total submission to Jesus Christ and my director.

Eternally joyful for one day of work on the earth.

(Ps. XXVIII, 16) Non obliviscor sermones tuos. Amen.¹

¹ This text was found shortly after Pascal's death in the lining of his doublet. Jotted down on paper, it had been carefully copied on to a parchment which seems never to have been away from Pascal after the famous night. The Scriptural references are Pascal's.

On the other hand, the second theme, which might be called centrifugal, will express all the isolated and anarchical possibilities which dispute for the mastery in the mind of a genius, either within him or from without, each for itself, egoist and destructive of harmonious unity. There is a wellknown passage which expresses this state of soul, it is of its time, yet gives a perfect idea of the reality and it impresses the student. We mean the passage in the third book of Chateaubriand's *Génie du Christianisme*, as celebrated a description as Bossuet's portrait of Cromwell: "*There was a man who, at twelve years old, with lines and circles created mathematics; who, at sixteen, wrote the most learned treatise on conics since ancient times; who, at nineteen, made a machine out of a science which existed entirely in the understanding; who, at twenty-three, demonstrated the phenomena of the weight of air and destroyed one of the chief mistakes of ancient physics; who, at the age when other men are hardly beginning to live, had run the entire gamut of human sciences, perceived their nothingness and turned his thoughts to religion; who, from that time until his death in his thirty-ninth year, always ill and suffering, fixed the language of Bossuet and Racine, gave a model of the most perfect raillery as well as the most able reasoning; who, finally, in the short intervals between his illnesses, solved one of the most refined problems of geometry by abstraction and jotted down on paper thoughts which come as much from God as from a man: this terrifying genius is named Blaise Pascal.*"¹

This picture sets out in relief in a remarkable way the various aspects of Pascal's personality, all that he was and also all that he might have been, for he never willed to go to the bottom of the things in which he excelled. It sums up the contradictions of Pascal's nature, the multiple genial appeals of his mind to which he only half responded, in passing and hurriedly, and at the end of which the impression is left of several geniuses come to nothing in one single person.

The lesson will be constructed in the manner of a symphony which is developed from two themes which are continually interlaced, meeting at length when the theme of the synthesis will have eliminated and conquered in unity and harmony all the divergent facets of the second theme. At the end of the prelude we would put the following question: After Chateaubriand's varied enumeration, what in actual fact, is Blaise Pascal? Before replying, let us set down the plan of the exposé.

¹ An article by P. HUMBERT, quoted below, corrects somewhat that emphatic view of Pascal's genius.

Prelude : two texts : { A. The *Memorial*.
B. Quotation from Chateaubriand.

Main part : A. *What Pascal is not because he refused to be :*

- { 1° A *learned man*,
- { 2° A *philosopher*,
- { 3° A *man of letters*,
- { 4° The "*honest man*" of the 17th century.

The transitional text which leads us to a positive statement : Pascal is a man who is painfully searching.¹

B. The seeker. Object of his search :

- { 1° *Ambition* ? Yes, but something more.
- { 2° *Love* ? Yes, but the love which is Love.
- { 3° It is therefore a matter of *God*, of *sanctity*,

and his adventure is what Bernanos calls " the only adventure. "

C. The Pascalian adventure. The odyssey of a Christian :

- { 1° *The Christian who does not know himself* :
from his birth to his twentieth year.
- { 2° *Jansenism and the intellectual revelation*
also called the ' first conversion. '
a) The discovery of Jansenism.
b) Indiscreet zeal and the division of mind ;
- { 3° *The great crisis* .
- { 4° *The " second conversion. "*
a) Light in the darkness.
b) Total engagement.
c) The ' old man ' and the *Provinciales*.
d) The *Pensées* beyond the Jansenist fight.
e) The great charity in the sickness and death :
' like a lamb. '

Conclusion : Pascal's true likeness.

The first part of the **body** of our study will consist in considering :
A. What Pascal could have been and what he voluntarily renounced. A negative reply will thus be given to the question by showing what Pascal is not. Then the motives for his refusal must be sought for.

The elements of this first part could be grouped according to preference and analysed at more or less length according to the age,

¹ Here some of GRAHAM GREENE's characters or those of other modern novelists may serve to attract the pupils' attention.

tastes and tendencies of the pupils. The following is the plan which we have followed :

1. Pascal the *scholar and scientist*. a) Is he this ? Obviously. A programme of discoveries and work which is enough to stun the modern student. We may mention the exhibition which the Palais de la Découverte in Paris has devoted to him.

On the other hand, P. Humbert's article, *Pascal savant*,¹ will give an appropriate illustration on this aspect.

b) The nature of his scientific work :

- 1) genial,
- 2) accidental, brought about by circumstances,
- 3) of a practical tendency : to help others, as was his adding machine to assist his father in his tiring and exacting calculations.
- 4) A keen sense of the relative.

c) If he did not devote himself to science it was because it only appeared to him as a means, a pleasurable amusement, an intellectual exercise. This scholar did not believe in science ; the goal of his seeking lay elsewhere. In this connection his *letter to Fermat* on the 10th August 1660 should be read² and also *De l'esprit géométrique*,³ from which the following are characteristic passages :

" To speak frankly to you about geometry... it is only a trade, and I often say that it is good to attempt it but not to employ our whole strength in it. I mean that I would not take two steps for the sake of geometry. " ² " Concerning which one may learn to value oneself at one's just price and form reflections which are worth more than all the rest of geometry itself. " ³

2. Pascal the *philosopher* : — a) He is one : ' We have lost a philosopher of the first rank... ' ⁴ The quarrel which professional philosophers have with him is very illuminating ; what do they reproach him with ?

b) The defects of his " philosophy : " they all come from his desire not to commit himself too far : 1) absence of system ; an ambiguous and unprecise terminology, 2) although wonderfully endowed with breadth of ideas and power of reasoning, he prefers intuition, vision, because 3) he does not believe in philosophy any more than in the sciences. ⁵ A more or less thorough study of the value of reason in Pascal's mind, of his scepticism, nearer that

¹ *Études*, juillet-août 1950, pp. 99-105.

² CH., p. 299.

³ CH., p. 375.

⁴ E. BAUDIN, *Pascal et Descartes*, p. 286.

⁵ CH., p. 829, 24 (the second number indicates the number of the *Pensée*).

IDEM, p. 960, 466 : " The last act of reason is to recognize that there is an infinity of things which are beyond it. " Maurice Blondel will write in the same strain : " The highest truth of philosophy is not the affirmation of a fullness and solidity, but that of a deficiency, a need, an expectation, a void which knows that it is a void only because it cannot thus remain conscious and gaping without seeking to be filled... "

of Montaigne than to the methodical doubt of Descartes, will here be appropriate. In it could be embodied the commentary on the famous passages on the discernment of spirits¹ and the three orders.² In this connection, the subtle judgment of a professional philosopher like Fr. Maréchal³ will be of weight and will serve at need to clear up Pascal's position with regard to the proofs of the existence of God by reason.⁴ The pertinent remarks of Fileau de la Chaise in his *Discours sur les Pensées de Monsieur Pascal* will also be of assistance. The following is an extract :

" After he has expressed what he thought of the proofs usually produced, and demonstrated how those drawn from God's works are disproportionate to the natural state of the human heart and how men's heads are unsuited to metaphysical reasoning, he shows clearly that only moral and historical proofs or those which arise from certain sentiments coming from nature and experience, are within their reach ; and he shows that it is only on proofs of this kind that the things which are recognized in the world as being most certain are founded. " ¹ The comparison with Newman is not without interest.

c) It would seem that at the end of these considerations Pascal felt some natural repugnance with regard to pure speculation ; moreover, clever philosopher as he was, he had never looked upon philosophy as anything but a means to sharpen the mind or to reach some of those whom he wanted to attract. As for his own journeys, they only happened to cross the philosophers' route. Once again, the only certain explanation of Pascal's attitude is his fidelity to an inner adventure, which chose its own means. In a word, Victor Giraud writes : " To study his philosophy is not only to analyse his thought but to watch a soul live. " ⁶

3. Pascal the writer, the man of letters. — In this matter there can be no controversy, everyone is in agreement, including the pitiless M. Tourneur who recognizes in him : " an incomparable artist, poet and orator. "

All the manuals tell us that the *Provinciales* were to prose what the *Cid* was to the theatre. All the same, we must recognize that, except for the style, the said *Provinciales* leave us rather cold. They would never have given Pascal a world-wide reputation. As for the *Pensées*, " the finest book which France has known, " are they not the strangest literary paradox ? A book which every publisher arranges to his liking and comments on in his turn without destroying their original charm ! Scattered notes for a book which

¹ CH., p. 825 et 826.

² CH., p. 1090 et seq.

³ J. MARÉCHAL, S. J., *Précis d'histoire de la philosophie moderne*, Louvain, 2nd ed., 1951, p. 86. Here is an extract : " Placed in the total perspective of man's destiny, a concrete destiny which the supernatural surrounds... with Pascal, the philosopher cannot be separated from the man, nor the man from the Christian. "

⁴ CH., p. 823, 5.

⁵ Paris, Bossard, 1922, pp. 38 and 39.

⁶ V. GIRAUD, *Blaise Pascal*, Paris, 1910, p. 10. — Also of interest : A. MALVY, *Pascal et le problème de la croyance*, Paris, 1923.

was never finished and whose completed splendour will always be unknown to us. And yet, for their sake men until the end of the world will lose their hearts to Pascal. The communion between the depths of the soul and the word, between the man and the artist, confer an unrivalled greatness and power on this book which is no book. Here the words of André Suarès quoted above may be recalled. The *Pensées* are what they are because their Author is far and away above them, and that is why the simple and almost naïve biography of Pascal by his sister Gilberte ¹ is a greater book. Blaise Pascal is assuredly one of our greatest poets, he was guilty perhaps of many of the defects or poses of a man of letters: their touchiness, even their vanity, in proportion to his pride. But he was certainly too clear-thinking to fall a victim to them and if the sarcasms ² with which he belaboured "the man of letters" bear witness to a profound knowledge of him, they none the less show that he had passed beyond that stage and that his poetry, like geometry or philosophy was for him only a means, perhaps the finest, but still only a means.

4. But why not see in him quite simply the type of the "*honest man*" of the 17th century? No doubt it seems to us a priori that this new classification is incapable of containing at once all Pascal's personalities. The "*honest man*," indeed, was above all a man of the world and this cannot be a definition of Pascal. However, it must not be forgotten that he accuses himself of excess in the *criminal and delightful use of the world*. It is apposite to ask what exactly were the relationships which he had with it.

No doubt, this avowal is inspired by the exaggeration of the convert and the intransigence of his character, but it is a fact that Pascal in the course of his life passed through several worldly periods; one of them coinciding with one of the most critical moments of his evolution.

We know that from his eighteenth year until his death he was a sick man ³ and — at least, so it seems — a very sick man, whose illness was never exactly diagnosed by the numerous doctors who examined him. When illness coincided with moral trials several doctors advised him to escape from his solitary labours and to seek diversion. This diversion, ⁴ which he describes to us with cynicism, was known intimately by him, but he probably never abandoned himself to it unreservedly. What Pascal asked of the world — especially after the blow of his father's death and Jacqueline's departure for Port-Royal ⁵ — was escape, quite clearly; an escape, which would allow him to

¹ Gilberte PÉRIER, *La vie de Monsieur Pascal*, text quoted by Jacques CHEVALIER in *L'Œuvre de Pascal*, pp. 21-55.

² The following *Pensées* should be re-read in this connection: CH., p. 831, 36; p. 833, 40 and 41; p. 865, 153; IDEM, *De l'esprit géométrique*, p. 836.

³ See in this connection Z. TOURNEUR, *op. cit.*, p. 31, note 1.

⁴ Read in this connection the chapter of the *Pensées* relating to 'diversion.' CH., p. 874 et seq.

⁵ Étienne Pascal died on the 24th September 1651; on the 4th January, 1652, Jacqueline entered the convent. It is between this date and the famous evening of the 23rd November 1654 that the "worldly period" of his life took place.

recuperate and avoid a nervous breakdown. It does not appear that these cures — at any rate, the second of them — gave him what he was looking for, but it is too often forgotten that his contact with the world nonetheless marked him deeply. The salons of the *grand siècle*, which played a great part in the formation of the society of the period as well as in classical literature, opened up to Pascal the horizons of psychological observation and auscultation of the heart for which he was so apt. Undoubtedly they had a refining influence and gave him that “something” which distinguishes the spirit of *finesse* from that of geometry, and was perhaps the master’s greatest discovery before that of the spirit of charity. One of his friends — for he had worldly friends like the Duke of Roannez and his sister — the chevalier de Méré, confirms this in a letter : “ You now write to me and tell me that I have entirely disabused you (of mathematics) and have shown you things that you would never have seen if you had not known me. You have still retained the habit acquired in that science of judging nothing except by means of demonstrations, which are very often false. These long reasonings proceeding from one line to another are hindering you from at once entering on a higher knowledge which never deceives. ”¹ To which must be added the influence of the world on his style. However it may be, it seems that the “ honest man, ” even supernaturalized, does not explain the whole Pascal and that we must look elsewhere.

Perhaps a quotation will help us at the juncture, where we are stopping irresolutely. We admit that the passage was written *ad exteros*, but why should it not equally express a state of soul which the apologist of the *Pensées* experienced ? “ *I blame equally those who take their stand on praising man, as those who blame him, and those who look for pleasure, and I can only approve of those who seek with tears.* ”²

This statement may serve as the transition between the chapter defining what Pascal is not and the following, a positive one, which will attempt to find out what he really is :

B. The first positive definition could be : **A man who seeks** with tears, that is to say, in anguish, effort and pain, in a tension of his whole being. Our interrogation will then concern the **object** of this quest.

With that facility of synthesis which was his, Pascal outlines in a few phrases the great upspringing of the soul which direct man’s search always towards two or three fundamental ideals.

“ *The passions which are most suitable for man, and which enclose many others, are love and ambition... they are born in infancy and*

¹ Quoted by V. GIRAUD, *Pascal : Œuvres choisies*, Paris, Hatier, 1938, p. 179.

² CH., p. 909, 333.

they often last until the tomb... how happy is a life which begins in love and finishes in ambition. If I had to choose one I should take that one. As long as one has fire, one is amiable; but the fire goes out, it is lost; then what a grand and fine place for ambition... " ¹

1. That Pascal should have known **ambition** is not surprising. He estimated himself at his just worth; at sixteen he concluded his *Traité des Coniques* with an almost comic gravity: "After which, if it is thought that the thing is worth continuing; we will try to proceed with it as far as God gives us the strength to conduct it." ²

2. Neither is there any doubt that Pascal was capable of **love**. We do not here intend to sift his projects for marriage with M^{lle} de Roannez; the drama of his family affections, — which is incontestable — would be enough proof.

His sister Gilberte reveals to us that his temperament incited him to affection: "He had an extreme tenderness for his friends and for those whom he believed to belong to God; and one might say that if there were never anyone more worthy of being loved, no one has ever known better how to love nor has anyone loved better than he." ³ The crisis which followed the death of his father and departure of Jacqueline for Port-Royal is enough to reveal his great affectivity. With a heart as exacting as active, it is not surprising that in his sudden distress he should have sought help in worldly friendship and even perhaps in love. The separation from Jacqueline troubled him especially, that Jacqueline of whom Gilberte wrote so charmingly: "He could not love anyone more than he loved my sister, and he was right; he often saw her, he spoke to her of everything without reserve, he received satisfaction from her on everything without exception; for there was such great resemblance between their sentiments that they agreed on everything; and assuredly their hearts made only one heart, and they found consolations in one another which only those can understand who have tasted something of the same happiness and who know what it is to love and be loved in this way with confidence and without fear of division or satiety." ⁴ François Mauriac has devoted a beautiful little book to this friendship between Pascal and his sister, which takes its place amongst the legendary friendships between brother and sister. ⁵

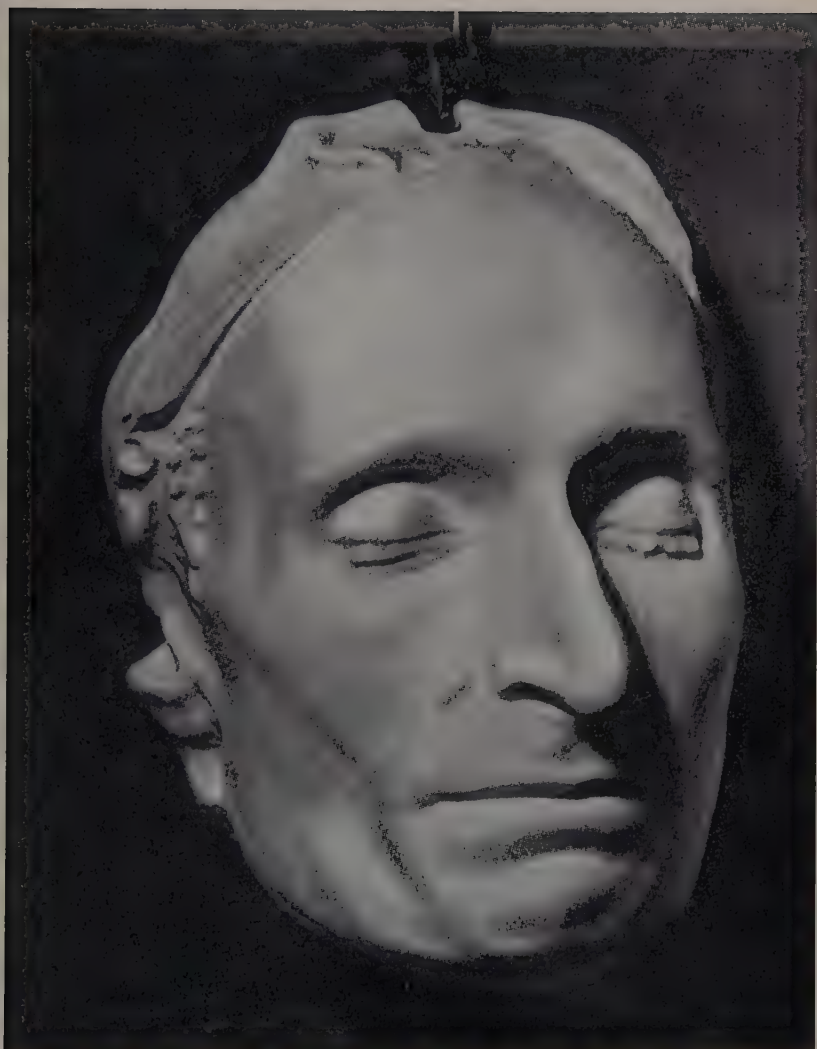
¹ CH., p. 313-314. This passage is taken from the "Discours sur les Passions de l'Amour." J. CHEVALIER writes concerning this disputed text: "It is not certain that it is Pascal's, but it seems to be difficult not to see in it at any rate an echo of Pascal's thought and his feelings even during his period of worldly life..." L. LAFUMA denies energetically that the 'Discours' had been written by Pascal (see Lafuma's recent book: *Histoire des Pensées de Pascal*, Paris, 1954).

² Quoted by V. GIRAUD, *Pascal, Œuvres choisies*, p. 67.

³ CH., p. 44.

⁴ CH., p. 45.

⁵ François MAURIAC, *Blaise Pascal et sa sœur Jacqueline*, Paris, 1931. Also, on the same subject: Victor GIRAUD, *Sœurs de grands hommes*, Paris, 1926.



DEATH MASK OF PASCAL

But if we want to know whether or no Pascal loved, if love could touch him and play as large a part in his career as did ambition, we only have to re-read this moving avowal :

" It is wrong that any should attach himself to me, even with pleasure and voluntarily. If I should cause desire in others, I should only deceive them for I am no one's goal and have no means to satisfy them. Am I not ready to die ? And thus the object of their attachment will die. Therefore, just as I am guilty if I lead others to believe something false, although I may persuade gently and they may believe with pleasure and in that give me pleasure, I am guilty if I make myself loved. And if I attract people to attach themselves to me, [I must warn those who would be ready to consent to a lie, that they must not believe it, whatever advantage would come to me from it ; and in the same way, they ought not to attach themselves to me ;] for they should pass their lives and their thoughts in pleasing God or seeking Him. " ¹

And Gilberte adds that this passage was found after Blaise's death on a little paper which he often read... It makes one think of the words of François Mauriac, that spiritual son of Pascal : " Already a Love is pursuing, panting on our traces as far as our desires mislead us, — a scarred Love, denied a thousand times, but still smiling in the sweat and blood of His agony, because He knows that He will have the last word, " ² and, " if a lover has a metaphysical mind he is always a despairing lover. " ³

Therefore the Pascalian adventure can be seen to be what Bernanos calls *The adventure of Sanctity*, the *Pathetic Quest of God*, but not of " *the God of philosophers and learned men* " but of Him Who speaks to the heart and responds to man's heart's desire : " *a God Who fills the soul and the heart of those who possess Him.* " ⁴

Is not this adventure " the only adventure ? " ⁵

C. The Pascalian adventure, the odyssey of a Christian. —
1. A Christian who does not know himself. — This odyssey of a Christian which mysteriously begins for each of us at baptism did not become conscious for Pascal until twenty-three years afterwards. He had certainly been practising his religion : the Pascals belonged to that bourgeoisie which carries out its religious duties with the same zeal and meticulousness that it gives to worldly affairs. But up to then his religion had only been a response to traditional requirements.

2. Jansenism and the intellectual revelation. In 1646, Blaise was initiated into the doctrines of Port-Royal by two doctors

¹ CH., p. 47. The words between [] is omitted by Chevalier, but quoted by GIRAUD, *Œuvres choisies*, Paris, Hatier, p. 43.

² *Commencements d'une vie*, Paris, Grasset, 1932, p. 66.

³ *Souffrance et bonheur du Chrétien*, Paris, Grasset, 1933, p. 32.

⁴ CH., p. 1025, p. 603.

⁵ G. BERNANOS, *Jeanne relapse et sainte*, Paris, Plon, 1934, p. 61.

who had come to the house to treat his father. This theological system born of the union of a real need for religious inwardness with a conception of grace developed after St. Augustine's teachings by the bishop of Ypres, Jansénius, interested and even touched him. He was attracted by the Jansenist dialectic, the rigour of its logic, the complete nature of its demands. Beyond a controversy in full spate — and in which, alas, was mingled much that was human : conflicts between persons and influences which soon divided France — Pascal steers straight towards the austere grandeur of the Idea which inspired it.

What is called his " first conversion " is no other than his intellectual adherence to Jansenist thought. To my mind his attitude was mainly cerebral and connoted a proselytism of the same kind. He won Jacqueline over to his opinions to the extent of deciding her to enter the Abbey of Port-Royal. Between them, they tackled their father. Theirs was a sincere zeal but, especially with Blaise, it partook more of the mathematical spirit than of finesse, and had nothing in it of charity. His reason and pride had been conquered and wished to conquer in their turn. His intransigence and the inquisitorial part which he played in the so-called " Saint Ange " affair amply demonstrate this.

Nevertheless these commitments seem to show that he had at last found the path which was destined for him. The religious problem had now come to the forefront of his preoccupations. It must not, however, be thought that he was entirely absorbed in it. On the contrary, his scientific activities redoubled and the first interval of his worldly life took place at this time. The doctors, indeed, had advised distraction. For the illness which since the age of eighteen never left him ¹ — he states himself that from that age he never went a day without pain — was increasing. This illness will be discussed as long as Pascal himself. What is certain is that, like Charles Du Bos, he was a very sick man, that every day saw him still further advanced in what might be called " a state of illness . " It is understandable that M. Z. Tournéur has described him as " one of those supra-nervous organisms which are nearly always in a state of ill-health and are exaggerated even in their illnesses. " ² The famous *Prière pour demander à Dieu le bon usage des maladies* ³

¹ Quoted by G. PERIER, CH., p. 26.

² Z. TOURNEUR, *op. cit.*, p. 31, note 1, quotes this passage from Dr. Lelut in the course of some pages in which he gives a good idea of the question of Pascal's illness while dwelling on its worst aspects.

³ CH., p. 328-337.

dates from this period. Science, the world, the family, as much as religion, fill and share his existence during this period between the two 'conversions.' No definite opposition had arisen, when one after another two events happened which, while cruelly wounding him, liberated his heart from the constraint of reason to open it to the "God Who speaks to the heart."

3. The great crisis. — The death of Etienne Pascal his father in spirit as much as in the flesh, on the 24th September 1651 struck a blow at his inmost being. Three months later, Jacqueline's entrance into Port-Royal — she had put it off in order not to sadden their father in his last illness — put the finishing touch to his desolation.

M^{me} Périer (Gilberte Pascal) writes in the course of the poignant page in which she tells of the Corneillian departure of their sister : " My brother, who was deeply afflicted and who was greatly consoled by my sister, thought that her love would cause her to remain at least a year with him, to help him to resign himself. He spoke of this to her, but in a way which showed so clearly that he was certain that it would be so, that she dared not contradict him, for fear of increasing his sorrow, and was obliged to deceive him. " ¹

Then there began for the bereft brother (Gilberte, who admired and loved him with so much discretion had her own family) a long time of depression from which neither his worldly pursuits nor his learned work could distract him. He was nervous to exacerbation, sometimes violent, sometimes dissipated, at least apparently, and immersed in worldly pleasures, in contradiction with himself ; had he not, himself, discovered and advised Jacqueline's vocation, and now he was hard and even mean with her ? It was a period of trial and of battle in which, while the defects and asperity of this difficult temperament showed themselves, a slow work of purification was going on interiorly which cleared the way... A letter from Jacqueline Pascal to M^{me} Périer throws light on her brother's soul : " He came to see me and during that visit he opened his heart to me in a way which made me pity him, by telling me that in the midst of his occupations, which were many, and amongst all the things which might contribute to make him love the world and to which he might be thought to be attached, he was so urged to give it all up, both by the extreme aversion that he had for the follies and amusements of the world and by the continual reproaches of his conscience, that he found himself detached from everything

¹ Quoted by V. GIRAUD, in *Sœurs de Grands Hommes*, Paris, Crès, 1926, p. 38.

more than he had ever been before or had been near being ; but that he was also so abandoned by God that he felt no attraction towards religion, that all the same he was turning to it with all his might, but was convinced that it was more his own reason and frame of mind which were exciting him to what he knew was best, but not a movement from God ; and that, in the detachment from everything in which he found himself, if he had the same feelings towards God as before, he would believe himself capable of undertaking everything ; and that he must have had in those days terrible attachments to make him resist the graces which God was bestowing upon him and the inspirations which He was giving him. ”¹

The letter dated January 1655 gives an account of a visit made in September. In between, an event had taken place which suddenly illuminated Pascal's darkness with an inextinguishable star, gave him back his serenity, and settled him firmly in the face of his destiny.

4. The second conversion. — a) *The Light in the Darkness.* — We know what intellectual intuition presided over Descartes' philosophical career : that famous ' Dream ' which Paul Valéry analysed so profoundly.² Pascal's spiritual orientation was also to be determined by an intuition of a mystical kind which brings to mind Claudel's illumination on Christmas Night in Notre-Dame. For both it was the meeting, the suddenly established contact between them and a personal God, to which they must acquiesce. The path to follow, the gesture to make (an entirely interior act involving the whole personality) appear clearly, but leave intact and, I would even say, increase liberty. Truth, Joy, Happiness are present to hand, certainly, but to take hold of them that hand must be empty of all things, abandoned. He must be chosen, preferred, and the creature who is called perceives quite lucidly that he is pledging in his choice all that is human, all that is his own ambition, love, art, everything. Claudel and Pascal both underwent the experience, and for me the wonderful thing is not so much the perception itself as the response of the two men.

The importance which Pascal attached to that privileged hour of the 23rd November 1654 is shown by the fact that he carried with him, doubtless all the time, the account of it which was discovered after his death. This parchment was called the *Memorial*.³

¹ Quoted by V. GIRAUD, *Pascal : Œuvres choisies*, p. 189.

² P. VALÉRY, *Les pages immortelles de Descartes*, Paris, Corrèa, p. 12.

³ The mixture of texts from Scripture and personal reflections or interjections seem to indicate that these notes relate to an interior illumination doubtless springing from a meditation on the Bible and afterwards illustrated by quotations from it.

Three principal traits stand out : first, the acute perception of a personal God : “ *God of Abraham, God of Isaac, God of Jacob not of philosophers and learned men... God of Jesus Christ.* ” Secondly, the certitude and joy caused by this encounter, finally, the adherence and response to the invitation : “ *Total submission to Jesus Christ and to my director.* ”¹ A dialogue, conscious this time, begins between God and Pascal, a dialogue of which the *Mystery of Jesus*, — a kind of meditation on the Passion — contains, as I think, the last word on Pascal’s side : “ *Lord, I give You all.* ”

b) *Total engagement.* — Everything, it seems, has been said, and in fact, Pascal’s behaviour will henceforward conform to this initial acquiescence. His thoughts, his entire conduct, will be directed towards Christ. His affectivity, dormant in the depths, will surge, but only for Jesus, since it is He Whom he has chosen. He will keep his human heart from all the affections of the world but, in return, he will discover charity ; and a supernatural and disinterested as well as efficient kindness, will mark the last years of his life.

c) *The return of the ‘old man’ and the ‘Provinciales.’* — I am aware that the last stage still holds many complexities : in these dispositions of soul how could he write soon afterwards (1656) the too famous *Provinciales*?

Far from slurring over this unfortunate episode, I shall call it Pascal’s mortal sin, which, in my opinion, no extenuating circumstance can excuse. I do not deny that there are extenuating circumstances : friendship, gratitude, the obscurity of the situation, the use of force by the adversary, who mobilised Church and State. But Pascal is too intelligent to give himself up with all the power of his style to a theological and moral polemic which goes far beyond the capabilities of a newly-born theologian and an improvised moralist. He thus knowingly exposed himself to injustice, calumny, and a flippancy of statement unworthy of him. No, he simply abandoned himself to the transports of his temperament and it carried him away without control. Between the lines of his text we can feel the new fire which was burning him and lighting him from within. His sense of the absolute, the refusal of all compromise, are there again, but, mingled with this surge of the whole soul, are the too human pleasure of the duellist sure of his aim, the literary vanity which spreads itself in the search for effective formulae (the cascade of the names of the Jesuit Fathers, for instance), and

¹ *Mémorial*, CH., p. 337.

the more culpable pride of a dogmatism devoid of all subtlety as, if I may say so, of sensibility and even of scruples.

However, the fact of the *Provinciales* is linked up with a more important problem if we consider the consequences. Did Pascal really believe in the Jansenist heresy as the Church condemned it and, in that case, did he abjure? This is a delicate question which is obviously beyond the scope of our study and does not affect its conclusions. We must not forget that for Pascal, Port-Royal was primarily the House of God and Haven of Salvation; then it became a group of honest and saintly people faced with persecution (which was incontestable). While for us, the name represents either a literary clique made illustrious by Sainte-Beuve, or else a religious opinion which went astray almost to the extent of heresy, condemned by that fact and oozing a pessimism which was to impregnate generations to come.

By temperament Pascal was inclined to anxiety, distrust of himself, as of human strength: his chapter on the *Misère de l'homme*, exhausts the mine which Montaigne discovered on the subject. *His optimism is almost exclusively supernatural*, and that disposition naturally becomes wedded to some main theme of the Jansenist creed without Pascal even noticing it and perceiving what exactly distinguishes the orthodox position from the condemned thesis, all the more since both are drowned in the questions of persons and influences. This matter, which is so confused today, could not have been at all clear in its own epoch.

There are two certain facts which should, it seems to me, be retained. On the one hand, Jacqueline Pascal, if she died for it, signed in any case the famous 'formulary' which bound her to communion with the Church. On the other hand, in the midst of the *Provinciales* Pascal wrote in a letter to M^{lle} de Roannez¹ dated November 1656: "*We know that all the virtues, martyrdom, austerities and all good works are useless outside the Church, and communion with the head of the Church, who is the Pope.*"

"*I will never separate myself from communion with him, at least I pray God to give me that grace; without which I should be lost for ever. I am making you a kind of profession of faith, and I do not know why, but I will not cross it out nor begin again.*" And the witness of Fr. Beurrier, the parish priest of Saint-Étienne-du-Mont, who attended Pascal, seems to find in his parishioner's manner of life confirmation of this will.²

¹ CH., p. 291.

² In this connection, see also Ernest JOY's excellent commentary, *Pascal inédit*, II. *Les véritables derniers sentiments de Pascal*, Vitry-le-François, p. 34 et seq.

As for the rest, it is impossible to disentangle the imbroglia of this story. Some see in him a Jansenist of the deepest dye, others — and the term is Blondel's — ¹ declare him to be of “ a Jansenism which is superficial, borrowed, casual, equivocal.” Bremond, thus concludes a detailed study on “ Pascal's prayer ” : ² “ And then, and above all, we must not forget the complexity of an experience in which Pascal was not the sole agent, nor the principal one. God visited him in the night of his ecstasy ; Christ is with him, speaking as one friend to another, forbidding anxiety, commanding joy. We need not be puzzled by the fact that he interpreted these exceptional graces in the light of the dogmas which he then professed ; that they acquired for him a character which they actually never possessed, nor could, the character of a sure ‘ sign ’ of ‘ predestination . ’ Grace takes us as we are, it even runs the risk of seeming to confirm for a time the illusions which it wishes, and knows how to, cure in us. Let us give him credit : the soul on which grace is here working is supple, mobile, living, in the most intense meaning of the word. ”

The further we progress, the more complicated is the experience. Two currents or two opposing ferments are disputing for Pascal's prayer : on the one hand, Catholic instinct and grace, on the other, the master-ideas of Jansenism. It is obvious that Pascal was unconscious of this permanent and active opposition. It divided him, all the same, as we have demonstrated at length, following in his logical excesses, the enfant terrible of the wager, seeing him getting farther and farther away from the religious tradition which he thought he was defending, while a higher philosophy and a more profound prayer, was insensibly leading him back to integral catholicism. It seems almost certain to us that he clearly recognized in the last months of his life, and effaced, the interior schism which we have described, but even if we have to reject as fables the firm, frank, decisive statements of the priest who on several occasions received his last confidences, we remain none the less convinced that the true Pascal is all ours. He belongs to us by all that there is that is truly unique in the *Pensées* ; by the primary principles of his victorious apologetics ; still more by the incomparable testimony which he has rendered to the Person of our Christ. If the heart has its reasons which reason does not understand, Pascal's love for the Redeemer has its theology which overflows and which eminently

¹ M. BLONDEL, *Revue de Métaphysique et de Morale*, April 1923.

² H. BREMOND, *Histoire littéraire du sentiment religieux en France*, Paris, 1920, t. IV, pp. 415 to 417.

refutes the inhuman speculations of the author of the *Écrits sur la grâce*. If Pascal first thought of seeking the Christ of Jansenius, he certainly found the Christ of the Gospel and the Church, He Who taught us the *Pater Noster*, He Who died for all men. We may, I think, say without exaggeration that no one, for many centuries, has convinced us better than Pascal of the reality and the love of this Redeemer, this Man-God. Without phrases, without eloquence, even without poetry. Maine de Biran said of him, "He is so little declamatory and so true."

"*I thought of you in My agony. I shed drops of blood for you...*"

"*I am more of a friend than any other...*"

"*I love you more fervently than you love your impurities.*"¹

For these divine words, who would not give the finest sermons in the world, even Bossuet's *Élévations*? "It is necessary to have prayed in order to teach others to pray." No, that is not always enough; it is also necessary to have prayed in a certain way, an ineffable way, which is capable of moving the least recollected souls and giving them the feeling of the presence of Christ. Pascal's prayer is like that. Others are more sublime, but none, if we may say so, are more contagious, none more like the prayers in the Gospel."

d) *The 'Pensées' beyond Jansenism.* — This page brings us back to what is essential. Yes, the battle of the *Provinciales*, enlistment in the ranks of Jansenism, all that can be nothing more than froth. The true Pascal is to be found above these disturbances and it is there that by instinct Brémond seeks and finds him. Is not the real Pascal he who as soon as he heard God's call leaves all — the world, science — like St. Matthew abandoning his seat of custom, and concentrates all his strength, which each day he has to summon up from the depths of his illness, to give himself to Christ.

That Christ Whom he fastened on to as the key and centre of all things: "*Not only do we only know God through Jesus Christ, but we only know ourselves through Jesus Christ. We only know life and death through Jesus Christ. Outside Jesus Christ, what our life, our death, our fate, God, ourselves, are we do not know.*"²

Jesus it is Who will fill the great work which Pascal meditated and meant for the unfortunate freethinkers, and of which we only

¹ *Le Mystère de Jésus*, CH., p. 1059 to 1062.

² CH., p. 1057, 729.

possess a few fragments of genius which we call the *Pensées*, those thoughts torn from the embrace of suffering.¹

Here might be inserted a more or less lengthy study of the *Pensées*, giving the broad outlines and especially — in our opinion — bringing out the centre of convergence, which is Christ.² This will lead to the contemplation of Pascal's last likeness, of which the mortuary mask has left us such a poignant testimony.³

e) *The great charity of illness and death*: "Like a lamb..." — Gilberte Périer has told with infinite piety and admiration of the last months of her brother's earthly existence. What chiefly strikes one is the contrast between the great suffering in which illness has plunged him and the radiance of his interior life and the diffusion of his charity. St. Paul's phrase is apposite : It is no longer Pascal who lives, but Christ living in him.

Conclusion: And when death comes at thirty-nine — it can only bring the crown which St. Paul reserves for him who has fought well, it can only end the 'Memorial.' For on each side the promises have been kept. And the fruits have surpassed the promise of the flowers. The whole Pascal communes with Christ :

— A great humility appears throughout his work : *If this discourse pleases you and seems good, know that it was given by a man who was praying on his knees beforehand and afterwards.*⁴ "He is a child, he is humble, he is submissive like a child..." said his parish priest, the abbé Beurrier of him.⁵

With constantly renewed efforts he bent all his energy to pursue his task, to speak of Him and make Him known to those who knew Him not and especially to freethinkers. M. Tourneur admits this heroic determination, "...This impulsive man, this invalid, this degenerate, unbalanced, neurotic, a neuropath, sometimes seems to be a man who has as full control of himself as possible and is sure of himself to the extent of being terrible."⁶

¹ Henri GOFFINET in his fine talk on Pascal speaks in a moving way of this painful labour of the master's part and his heroic conquest of the Truth. In *Blaise Pascal*, Brussels, Édition Universelle,, pp. 40 to 42.

² Pierre FRESNAY has lent his voice to the reproduction of some celebrated pages of the *Pensées*, especially those on the *Deux Infinis* (recorded in "*Les Auteurs français*," A. 21).

³ This death mask which is so impressive and — if one may say so — speaking, is easy to find. It could illustrate the lessons.

⁴ CH., p. 957.

⁵ CH., p. 51.

⁶ *Op. cit.*, p. 36-37.

And, too, he submits to the assaults of illness without revolt and even with gentleness and suffers patiently under its incessant spur : " That is why," writes Gilberte, " The dying state to which he was reduced during the last years of his life was a means for the accomplishment of his sacrifice which had to be achieved in death ; he looked upon this state of lassitude with joy ; and we saw him bless God every day... " ¹

He showed a great love of poverty, but also an effective love of the poor to the extent of moving away and dying away from home so as not to wrong them.

He also forgave, and with great delicacy, the offences which he felt so deeply. The time of the Saint-Ange affair, in which he appeared as an inquisitor, and also that of the *Provinciales* is far away, as is also Jansenism. He remains the man who has sought Christ — perhaps unconsciously at first — and who having found Him one evening in November has let himself be dwelt in by Him more and more so as to become one with Him. His sister's testimony is patent in this direction. ²

We understand why André Suarès prefers Gilberte's biography to the *Pensées*. She understands everything as only a woman can and she writes what she knows without a shadow of vanity nor, I would add, of illusion, for her book rings true from one end to the other and seizes hold of you, conquers you. These lines convey the fire of the countenance, the upspringing of the soul and the metamorphosis of a man under the influence of Love. Pascal's treasure is hidden in it and so is the secret of the *Pensées*, for their glory, the tenderness which they convey to us, the blow struck at our hearts has no meaning if... ³

For, what matters in his book is not dialectic, the argument of a wager which seems weak or even low to more than one, neither is it the pessimism and optimism of the conceptions, but the total impact produced by the meeting with the work and the man. It is not so much the infinitely diverse arabesques of his thought, as the point of convergence in which they meet, and which is Christ : " The object of all and the centre to which all tends. " ⁴ This Jesus,

¹ CH., p. 40.

² The last pages of this passage can be read to the pupils, they are particularly fine and revealing. CH., p. 52 to 55.

³ André BLANCHET concludes in these words an article called : *Les Cris de Pascal* : " The *Pensées* do not live for us except according as we are conscious of an experience, a testimony, the involuntary confession of a soul on fire and beyond itself, " in *Études*, December 1950, p. 395.

⁴ CH., p. 1025.

Who called Pascal unknown to him, discovers Himself to him in the denuded state in which Pascal gives himself up body and soul, with which he ends his life and in which he dies.

“ To make me realize that Pascal died in Jesus-Christ, this face alone is enough : Pascal never, from the day of his birth, expressed such profound repose. He has received death’s hand from the hand of Jesus Christ ; and, giving his hand to death, on God’s order, he has put the other with his soul and his whole being into the hand of Jesus Christ. Pascal living spoke of the constant awaiting of this moment. And Pascal dead revealed the welcome he gave ; the unique moment quenched his thirst for ever... ”¹

Pascal’s true story is to be found complete in the few lines of the *Memorial*. And his work can seduce us by its song, like the *Confessions* of Rousseau or the *Essais* of Montaigne, and those also can make converts. But if this sick man with his lack of theology² and measure is such a poignant apostle³ of our time, it is because his incomparable language is charged with an overwhelming experience, the greatest and finest which can happen : communion with God and in it, the full discovery of man.

What remains with us and gives the warmth and life to these pages is the preference for God which is found in them and animates them. And it is this preference, this free choice, this gift of a human soul to Christ, the love of a free man for Jesus Christ, which confers on this book an admirable resonance, and an eternal youth.⁴

¹ A. SUARÈS, *op. cit.*, p. 25.

² While his book can be of great help to the theologian and contains very original comments on Holy Scripture.

³ In a letter to Jacques Rivière, CLAUDEL advises him : “ ...readings : above all, Pascal, who is the real apostle *ad exteros* for us Frenchmen. ” *Correspondance*, Paris, 1926, p. 49.

⁴ BIBLIOGRAPHICAL NOTE. — The Pascalian bibliography is enormous : here we confine ourselves to a few practical notes.

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1931. — Ernest Jovy : he has studied with conscientiousness and erudition numerous obscure passages in Pascal's life. — 2. Essays on the works, which in the present case are necessarily concerned with the author's life. — Jacques CHEVALIER, Paris, Plon, 1923. — Henri BREMOND, *Histoire littéraire du sentiment religieux en France*, vol. IV, Paris, Bloud et Gay, 1925. — André SUARÈS, *Trois Hommes*, Paris, N. R. F., 1919. — Romano GUARDINI, *Pascal ou le drame de la conscience chrétienne*, Paris, Ed. du Seuil, 1951. This essay is one of the most original and most profound of the books which have appeared on Pascal. — Z. TOURNEUR, *Une vie avec Blaise Pascal*, Paris, Vrin, 1943. — A work which is intentionally negative but detailed and full of precision. — 3. A detailed bibliography is given in the article in the *Dictionnaire de Théologie Catholique*. — 4. A rich collection of Pascal's portraits is published in *Le vrai Visage de Blaise Pascal*, by Ulysse MOUSSALI. It is from his very interesting study that we have reproduced the portrait thought to be of Pascal, attributed to Philippe de Champaigne.

The Charity of Faith

by Jean GUITTON,

*Lecturer at Dijon University*¹

We believe that too much insistence cannot be placed on the need for thorough religious studies for all those who, priests, or laymen, wish to increase faith in the world. By 'thorough,' we mean intelligent, suitable, continuous, personal. In our times, it is not enough to repeat by rote; our duty is to think.

It is obvious that the qualities which make a thinker are not necessary for an apostle. Long experience proves to us that a priest who is simply and deeply *good* does more to benefit his parish than one who is learned but lacks heart. Many intellectuals could say that an old country priest, ignorant of scholasticism or exegetics, has taught their souls more than a professor of theology. Without the extreme need of priests that existed in his diocese, Cardinal Fesch might perhaps never have ordained that rather ignorant cleric who gave the 19th century, in the village of Ars, the finest model of the priesthood. If I have knowledge enough to understand the mystery of dogma and to prove it in detail, yet have not charity, I am but sounding brass or a tinkling cymbal. To which must be added that, in our days, the clergy in the suburbs and large towns, like the rural clergy in the depopulated dioceses, are overwhelmed by wearisome and necessary tasks, and have not that minimum of leisure which is indispensable for study. To forget this, even apparently, would be a grave injustice.

But as soon as we have realized that the duty of charity precedes and includes all the others, we are immediately led to think that charity cannot be partial: it should be capable of satisfying all

¹ See the bibliographical note in *Lumen Vitae*, II (1947), p. 613, and IV (1949), p. 11. — We are particularly happy to publish this article so shortly after the allocation of the Grand Prix of French literature to Jean GUITTON. His work is entirely inspired by this charity of faith; hence his understanding of the difficulties of belief for believers as for unbelievers; hence this constant care to think out such difficulties as loyally as possible, and, by a maieutic, to cause them to shed light on the Faith itself. — Address: 1, rue de Fleurus, Paris VI, FRANCE (Editor's note).

needs, and reaching all wounds. There are the needs of the body and there are the wounds of the body. There are the needs of the soul and the wounds of the soul. And the needs and wounds of the heart. But there are also the wounds and needs of the mind.

On the other hand, according to time and place, circumstances and conditions, some of these needs are more imperious than others, and, in consequence, certain forms of charity become more urgent. Charity, while remaining under certain general obligations, receives at times particular offices ; discharged from other duties, it must accept new tasks as a sort of compensation. An example will illustrate this. In the time of St. Ambrose, as in that of St. Vincent, as in that of the Curé d'Ars, as in our own, the main charity must always be that which consoles, sympathizes and redresses. But, on this common and essential base, according to needs and perils, a special task stands out which we might call the *task of the century*, because it responds to the need of the century.

In St. Vincent's time, a time when faith was widespread but the country clergy lacked the indispensable knowledge, and the poor country folk the necessities of life, ecclesiastical charity had to apply itself to supplying for the ignorance of the clergy and driving out the poverty which paralysed effort. In our day, when the State has taken charge of the services of assistance, there are other distresses, less visible doubtless, but perhaps worse because of the incredulity of which they are the forerunners : religious instruction is diminishing, the peasant is tending to see in the priest nothing but a man who knows how to conduct a funeral ; the workman never goes to church after " his Communion ; " the well-informed people, who gravitate around the school, doubt whether the Faith is compatible with reason, science and history ; the students, who will be the élite of the future, learn the objections against religion before their faith has taken root ; and intelligent people are divided on the subject ; in fact, poverty of ignorance or religious error is greater than social distress. In these conditions, in the state of these *rerum novarum*, it is incontestable that charity should be primarily a charity for minds. There is for clergy and the instructed laity a " duty to think " more pressing, more urgent than at any other time in the life of the Church. Certainly not that abstract and lofty thought which gives birth to watertight systems, but that sincere and deep thought, that *cogitatio quae per caritatem operatur*, I mean that which discerns the difficulties, begins by finding them out for itself, and which, by a patient attempt at information and reasoning, strives to dissipate them ; we might call it the charity of faith.

Charity developed by its exercise

by Monsignor Carlo BAYER¹,

*Secretary General of the International Conference of Catholic Charities, Rome*¹

The Marian Year.

In his prayer for the Marian Year, the Holy Father addresses Our Lady in these terms : " O Mary, Immaculate Mother of Jesus and our Mother, ravished by the splendour of your celestial beauty and urged by the anguish of our times, we throw ourselves into your arms... " In his encyclical " Fulgens Corona, " the Pontiff enumerates some of the greatest evils of our time : " That all may ask in their prayers to the Divine Mother, for bread for the hungry, justice for the oppressed, a homeland for the refugees and the exiled, a hospitable home for the homeless, the liberty which is their due for those who were unjustly thrown into prison or into concentration camps ; the longed-for return to their country for those still prisoners, so many years after the end of the war, and who sigh and groan in their concealment ; for those who are blind in body or soul, the joy of brilliant light. And that all those who are divided among themselves by hate, envy, discord, may obtain by their prayer fraternal charity, the union of minds and that active tranquillity which is based on truth, justice, and good mutual relations. "

¹ Mgr Carlo BAYER was born at Obernigk, Germany, on the 13th February, 1915. He studied at the Pontifical Gregorian University in Rome. In 1945 he was named Chaplain for the German prisoners of war in Italy and assistant to the Pontifical Commission of Assistance to foreigners in Rome. Since 1952 he has been Secretary General of the International Conference of Catholic Charities. — Address : 15, via della Conciliazione, Rome, ITALY (Editor's note).

It is truly a list of the most salient duties of christian charity. The encyclical indicates to us in a masterly way the road to follow so that our prayers, addressed to the Immaculate Virgin and Mother of Mercy, may transform each Christian by drawing him to exercise an active charity in favour of all those who are overwhelmed by "the woes of the time;" so that this year may be a special year of grace and prayer, bringing about the renovation of hearts in the true christian charity towards our neighbour.

The Head of the Church thus recalls the faithful to their duty of charity. Have we not ourselves contributed to a certain discredit of charitable activity among those who have the greatest need of it today? It is for us first to examine our consciences.

Charity is a theological virtue infused into us Christians as a divine gift at the moment of baptism; this virtue is a 'habitus,' a quality which must be kept alive by constant action, that is to say, by a series of acts. Now, if on the one hand, our charity is nothing, if it is not inspired continually by faith, faith, on the other hand, would become sterile if it were not manifested by the exercise of charity. That is how the Christian ought to stand out in the world, as St. John says: "It is by this that the world will know that you are My disciples: if you have love one for another;" and the Christian's pilgrimage through this world will be judged at the end by the works of mercy that he has accomplished (St. Matthew's Gospel).

The Charitable Man.

Charity developed by its exercise therefore forms part of the Christian's existence. The charitable man is not made by calling upon a mediocre sentimentality. On the contrary, we must return to the source which is God Himself, God Who is love, God Who is mercy. The education of the charitable man must begin by this complete and living idea of God. We must be conscious of this theological base for our charity.

Remember Our Lord on Good Friday: "Quia misericordiam volui..." I desire mercy and not sacrifice (*Matt.*, IX, 13). It is Christ Himself Who added that, through mercy, men should and can become like the Father (*Luke*, VI, 36).

Man does not come near to the Father except inasmuch as he carries out this mercy. "Remember that we have changed over from death to life, in loving the brethren as we do; whereas, if a man is without love, he holds fast by death" (*I John*, III, 14).

Amare propter Deum.

Christian charity is clearly distinguishable from all forms of human solidarity or any natural concept.

It is not that we wish to underestimate the natural values ; grace does not destroy nature, on the contrary, it raises it. If human solidarity keeps its full value on the natural plane, it is important to emphasize that the Christian's work is inspired by many other reasons, and that by his activity he is tending to quite other ends.

While human society helps the neighbour because he is in need, the Christian sees an " alter Christus " in his brother ; he exercises charity because it is love of God and he seeks God also in his neighbour. It is not the want of the needy which determines his action in the first place, but love of God. That is why there is no question for the Christian to ask himself if his neighbour merits more or less to be helped, it is not for him to judge, he has only to exercise his charity " propter Deum."

The Church's Charity.

The exterior forms of this exercise can vary. The Church has, indeed, practised charity from the beginning : St. Paul took up a collection for the community in Jerusalem, the apostles instituted deacons and, all down the centuries, the Church has developed her magnificent charitable activity in giving spiritual and material help.

Following step by step the requirements of the times, the Church has developed different forms for the exercise of charity. Each bishop, as " Pater pauperum," has sought to give his diocese the institutions appropriate for this exercise, and we see the birth of orphanages, hospitals, homes for the aged, Conferences of St. Vincent de Paul and of St. Elisabeth, etc. ; today we see in a number of countries many imposing organizations through which the Church and its Hierarchy can carry out their charitable activity.

There is nothing better nor more necessary than this development ; faced with certain needs, individuals must unite together with a view to more efficient action.

And yet, even this organized activity of the Church brings with it, like all organization, a certain danger : the stifling of the Christian's conscience. He will perhaps give his contribution to the Church's work, but he too easily believes that by that he is acquitted of his duty ; he leaves the practice of charity to organizations and the different religious institutions. There is nothing more erroneous than that mentality, for the Church is made up of us all !

Institutions and organizations must bring their help to the realization of charity, but can never exonerate the Christian from his personal action. The works of the Church will not keep their spiritual and material aims alive unless in every parish and diocese the faithful look upon these works as their own, and not content with that, form a community of charitable men, ready to devote themselves and to contribute their own persons.

The Church's Charity and Public Assistance.

The exercise of charity as an essential part of the Christian's existence remains therefore an ever present duty for all the faithful for as long as the Church exists, that is to say, to the end of time. The time for charity will never cease to be. The Church, that is, all of us Christians, must carry out this duty independently of the activity of other humanitarian organizations, or even of the State.

It is true that the modern State attends much more than ever before to many of the needs of its citizens, but no State, be it democratic, totalitarian or anything else, can ever take away from the Church what is its pride as well as one of the duties which come from its supernatural aim.

Leaving on one side all practical considerations, such as the incalculable help given to public assistance by the Church's immense charitable activity, and the fact that this activity spares the State enormous sums, we only wish to consider the question from the angle of the principles: the State, as the political organization of society, must assume its responsibilities towards its citizens; it tends to realize as well as possible the common good, it regulates by its laws the relations between citizens. It has then also the duty of protecting the most feeble and helping the needy by administering the just partition of the contributions which come to it. For this reason, it has developed forms of assistance such as social assurance, social security, assistance for those out of work and so on.

This action on the part of the State is not dictated by charity, but by the duty of justice incumbent on it: the citizens have a right to all these forms of assistance. Beyond that, the State cannot go. When relationships between citizens have been properly regulated by laws, when public order is guaranteed and a certain social balance has been established, its aim is reached and its task finishes there.

On the contrary, the Church's charitable activity tends to a far higher aim, it is personal action, it brings the warmth of

love into human relations, it aspires to the brotherhood of men ; all these things cannot be imposed by State laws, but must be founded on a spiritual bond.

The Church's charity and the action of the State form together what is called today public assistance, because it represents the interest and good of the public.

The Church and State are each responsible and independent in their domains, but it is only when these two activities complete one another that the material and spiritual needs of the unfortunate will be attended to with all the respect due to his human personality.

Charity and Justice.

The result is therefore, incontestably, that Christian charity should not and could not replace justice, but that it often animates that justice and leads, by its action and example, to the betterment of the law. In a higher sense, charity contains justice and should also surpass it all the time. Where justice has to condemn, christian charity seeks the offender and preoccupies itself with his spiritual and material position.

This charity does not hinder social progress ; on the contrary, it is continually preparing for it. And while paradise on earth remains merely a concept of socialism and immanent philosophies, we can well imagine a society which would be organized still more perfectly than today, a society where justice rules meticulously the relations of men according to their rights and their duties.

It is not difficult to understand that such a society will more than ever need christian charity which, alone, by its warmth, will thaw the atmosphere and restrain this society from becoming a gigantic mechanism. In a word, christian charity will be the only force capable of saving man in his personal dignity.

This has all been said in a masterly way by Pius XI in his encyclical "*Quadragesimo Anno* :

" How those imprudent reformers deceive themselves who, satisfied by making communal justice observed, repulse with pride the help of charity ! Certainly, the exercise of charity cannot be considered as taking the place of the duties of justice which men refuse to carry out. But, even when each one on earth has obtained all to which he has a right, a very large field would still remain open to charity. Justice alone, even scrupulously practised, can make the causes of social conflicts disappear, it cannot work the union of wills and hearts. All the institutions destined to help peace and mutual aid among men receive their solidity chiefly by the spiritual bond which unites their members among themselves. When this bond is missing, the best formulae remain without result. "

It is of primary importance that Christians should be truly charitable men, for, it is only when charity becomes cold among the many that the flood of iniquity will rise (Matthew, XXIV, 13).¹

¹Charity to our neighbour, considered from the same point of view, was the subject of an outstanding contribution by Fraulein Johanna LITZMANN, of Hamburg, to the study section, *International Missions and Associations* at the Katholikentag held at Fulda in September 1954. Her paper was headed *Nächstenliebe ohne Auswahl*: love of one's neighbour without distinction of person, race or class. Christ gave an example of this love in front of the Pharisees, who were only concerned with the observance of the law. Let us concern ourselves with being "good Catholics," but let us also be aware of our neighbours' immense needs; let us give them our sympathy and our effective aid. Social works cannot dispense us from doing a personal charitable action, more necessary than ever.

VARIA

The Need for a 'Christian' Synthesis

by Armand CROTEAU,

*Provincial Catechetical Office, Saint-Jean-de-Quebec, Canada*¹

I. THE NEED FOR A SYNTHESIS

It is extremely important when teaching christian doctrine to make of it a living whole, to give a comprehensive view of the admirable plan and the synthesis of the catholic religion.

1. There is an apple tree in my orchard ; each year, it flowers in May and gives me juicy McKindoshes in the autumn. At the beginning of each spring, with many precautions, I can transplant it entire into my neighbour's garden. I can also at the same time of year saw it up into pieces and wheel in a barrow into his yard several armfuls of wood : in September, the result will not be quite the same...

It is the same with the transmission of religious doctrine which is the catechism. I can transpose into the memory and mind of a child in fragments, in armfuls, fifty isolated chapters, 800 or 900 answers of apparently equal importance, disparate series of mysterious formulae to be believed and serious commandments to be observed under pain of sin. I can also transplant a coherent message into the heart of the baptized person, a living whole, united and full of sap, the grand and merciful plan of the God Who is Love

¹ The Rev. Armand CROTEAU was born in 1918 at Sherbrooke in Canada. After his ecclesiastical studies his first post was as professor of philosophy in the Minor Seminary of his own diocese, then he became professor of Sacred History in the Major Seminary. He was the editor of the diocesan newspaper of the archdiocese of Sherbrooke and head of the catechetical office. He is now a member of the Provincial Catechetical Office at Quebec and is chiefly engaged in the production of the revised Canadian edition of the " Témoins du Christ " manuals. He is the author of numerous spiritual articles published in the *Revue Eucharistique du Clergé* (Mont-réal) from 1944 to 1950. — Address : Évêché de Saint-Jean, Province de Québec, CANADA (Editor's note).

Who wills in Christ to attract sinners to Himself : the results in the autumn of old age and during eternity will probably not be the same.

If the religious course is to contribute to the development of the life of faith, stimulate the personal engagement of the Christian, and if it is to nourish a divine life with light, it must transmit a synthesis, a whole, a unique plan, a clear and logical unity : all life is one, and if we conceive love as springing from a marvellous plan of love giving itself and awaiting a response, it is difficult to see how a pupil is to be made enthusiastic over 900 propositions isolated like pebbles on a beach.

2. This synthesis of Catholicism has an objective existence, we have not to invent it, to stick it together like a paper flower whose parts are glued together, like dead branches nailed on to a dried trunk...

God is intelligent, He does not act without reason. He has not decreed the Incarnation, Redemption, the Eucharist, the Church, just for fun, to give us dogmas to believe, to fill the pages of a catechism, to offer subjects for debate by councils. These mysteries hold together like the members of a little child and our whole effort at synthesis only consists in discovering their real and objective coherence.

God is good, He does not give commandments without a reason, He did not dictate the Decalogue to harass us, the forbidding of blasphemy as a joke, the importance of prayer to pass away the time, the series of cardinal virtues as another examination question. Morality holds together and holds to dogma like the living parts of a human being and our effort at synthesis consists in perceiving the real and intelligible coherence of the commandments and virtues.

3. But the faithful are too heedless of the synthesis of christian doctrine.

The religious ignorance of many Catholics bears chiefly on this point. Our parishioners can name the sacraments, know the principal actions of Jesus, Mary, Adam and Eve, recite the ten commandments fairly easily, can distinguish clearly enough between Abraham, Moses, Josue and David, know about heaven, purgatory and hell...

But how many of the faithful have a sense of doctrinal unity, an overall view of the whole of the Gospel message, an even slight comprehension of the loving plan of God, an elementary synthesis of the unique Good News ?

Catholic doctrine seems too often to them to be a list of dogmas,

a catalogue of moral precepts, a juxtaposition of promises and threats, a medley of rites, a sheaf of multiple duties imposed on the unfortunate baptized while the wandering pagan enjoys an enviable liberty.

4. What are the causes of this general and deplorable ignorance of a synthesis of christian doctrine ?

Theologians have for a long time worked at an episodic system of defence. If a dogma was attacked by a particular heresy, they set to work to define some theories, to demonstrate some formula, to trace the boundaries clearly round a belief. It was chiefly activity with the enemy in view ; instead of looking at the divine message as a whole, they pointed the projector at the difficult and disputed points ; long treatises elucidated fine but secondary aspects, while fundamental dogmas and important virtues (like supernatural prudence) were dealt with in a few summary passages in the manuals.

In a similar way, catechisms were published according to the analytical method ; even if dogma and morals were presented as a whole, it was a whole bound together from the outside, a container pleasant to look at, a kind of fortified enclosure. Pedagogical teaching itself was inevitably affected : words and formulae were explained conscientiously, page by page ; certain secondary points upon which it had formerly been urgent to insist in order to react to passing errors were still prominent ; dogmas were placed together and compared one by one, each on its own merits, to very inadequate similitudes ; very few teachers made their religious instruction a personal, living, unified system, and the doctrine was itself partly emptied of its true meaning.

5. There is an active reaction on the part of theologians and catechists in our 20th century.

Catholic theologians are strongly orientating their researches to a synthesis of catholic doctrine. Thanks to contemporary technical studies, the analyses of our predecessors are coming, with a complement and corrective, to the plenitude of their vital significance. Fr. Émile Mersch, S. J., stands out at the present time amongst the seekers for unity : his learned volumes show dogmas and moral virtues centred around the idea of the Mystical Body.

Logically, manuals of christian doctrine are facing resolutely in the same direction. Formerly preoccupied with the war against fragmentary heresies, they strengthened the resistance on certain points of the Catholic fortress, but now that they have to oppose a void, a universal negation of the supernatural and of God, they are turning

rather towards what we possess, our riches in itself, the plan of salvation as a whole.

Faith is therefore coming to appear less as a blind and cold adherence to a catalogue of numerous truths than as a personal engagement, an entire, vital, devotion to a loving person, Jesus Christ Our Lord. The manuals " Témoins du Christ " are especially remarkable on this point, and the title of the series tells us so clearly enough.

6. Since the religious course should aim at a supernatural achievement and all life is *one*, — since the synthesis of catholic doctrine exists objectively and is not artificial, — since it is too much ignored by the faithful, — since religious teachers have not pointed it out to them sufficiently up to now, — since theologians and catechisms are now being orientated towards doctrinal synthesis, all catechists will want to make a determined effort in this direction.

But in order to show the synthesis of the truths and precepts of the catechism, we must be able to recognize it.

II. OUR SYNTHESIS IS CHRISTIAN

I. *Dogma.*

The Incarnation is the profound mystery of Christ. Now, it is a synthetic mystery properly so-called : it unites in one sole person two complete and separate natures, it brings God and man together, it reunites heaven and the whole earth, it makes the junction between the Holy Trinity and obdurate sinners, it makes the bridge between He Who pardons and he who blasphemes, between He Who rewards and those who hope, the Incarnation is the bond, the re-joining, the re-ligion par excellence.

Christ's essential work is the Redemption and it is also a synthesis. It solders the break, it restores the primordial peace, it gathers lost men into the arms of their offended Father, in it " justice and peace have kissed each other " (*justitia et pax osculatae sunt*), it manifests at the same time, in an unforeseen way, the most rigorous justice and the most disconcerting mercy, it synthesises sinners with heaven and blends in itself the most opposed divine perfections.

The profound nature and the essential role of Jesus Christ are therefore synthetic, binding, religious. God the Father has made it thus in His personal plan, and we need not *construct* an imaginative synthesis in order to facilitate the study of the catechism, we have

only meekly to accept and ardently to love that which unlimited wisdom proposes lovingly to us.

It would be surprising, when one thus looks on Christ's Incarnation and Redemption, if all the other dogmas did not pivot on this entrancing centre.

Creation was achieved through the Son, that is to say, according to His ideas, looking at the Son, He is "the plans and the scheme:" "by Him all was made and without Him nothing was made."

He is the true Master of the universe, the reason for all being: "all is yours, Christians, you are Christ's and Christ is God's."

Everything comes down by Him and everything ascends by Him. The Ordinary of the Mass tells us this in two successive phrases full of meaning: by Him the Father creates, sanctifies, vivifies and gives all (*per quem omnia creas, sanctificas, vivificas et praestas...*); by Him, with Him, in Him are all honour and glory to the Father through the Holy Spirit (*per ipsum, cum ipso, in ipso omnis honor...*).

Grace, actually, comes through Christ. Theoretically, in another of the Father's plans, it could have come direct from the Holy Spirit, but God's wonderful pedagogy has willed that it should come to us by the mediation of a man like ourselves, and hence every grace is christian, 'christic.' Jesus possesses the capital grace, the source from which all other grace issues. It would be hard to speak of sanctifying or actual grace without mentioning Jesus...

The Church, which might have been a choir of adorers in ecstasy like the groups of archangels, is really the whole Body of Christ: Jesus is its head. Gregarious men have not had to invent a superficial religious society, to band themselves together clumsily in a praying community, they have only had to cling to Christ in the organism of which He is the Spouse. It would be sad to speak of Holy Church, its constitution, its laws, without constantly saying that it is Christ, the living prolongation of Jesus the Son of Mary.

The Communion of Saints is not a diplomatic entente between fortunate elect, it is the vital union of the members of the whole Christ in a great whole unified from the interior; men do not go to Heaven as though in a parade of allegorical vehicles or a band of trumpeters, they go as a body, and the Communion of Saints is more interesting to Jesus than partial indulgences...

All the Sacraments come from Christ and not only because this Man decided once to invent seven which are still in circulation: they come now from Christ, they are His gestures of today to save us, to apply His painful Passion to us personally. Do not let us say simply that they are "outward signs," as though they were

an inanimate channel or automatic distributors of soft drinks or chewing gum ; we must demonstrate that they are signs made by Christ, actions of Jesus on us.

It would be idle to insist on this : Baptism makes us die and rise again with Christ, Penance washes us in Christ's Blood, the Priesthood makes us " other Christs."

The Eucharist is the marvellous synthesis of Christ and His sacraments : it contains the whole Christ, divinity, soul, blood and flesh, it is the memorial recalling Christ's life, it prefigures the celestial manducation of heaven in Christ, it is the end of the other sacraments which it draws to itself, and it makes the synthesis between Christ and ourselves by the *communion*.

Heaven is not a cloister, an air-conditioned cinema, a theatre in which egoists sit side by side without being acquainted with each other (as before our brutalizing screens), individually digesting their portion of pictures : it is the church triumphant, the kingdom of Jesus, the society and body of successful members, arrived at their full stature, that of Jesus Christ.

Death consists of being disintegrated under the cemetery turf, no doubt, but above all in going to Jesus " I long to be dissolved and to be with Christ " (*cupio dissolvi et esse cum Christo*), it means for a believer to sleep in Christ (*omnibus in Christo quiescentibus*).

The Last Judgment will be directed by Christ in person, concerning nothing but our resemblance to Him (those whom the Father has predestinated, He has made to conform to His Son), and we shall be recompensed for what we have given to Christ (I was hungry and you gave Me to eat — he who renounces his wife or his house *because of Me* will receive a hundredfold and life eternal).

Sacred History is full of Christ : anyone who reads it and teaches it without seeing Jesus in the events and holy persons of the Old Testament is roughly emptying a flowering tree of all its explanatory sap. The principal books of the Bible do not deal with the Trinity, the angels, or grace, but with Jesus, which is a remarkable thing : they are the Gospels.

The Apostles did not write treatises on " The Trinitarian and Unitarian God," but of Jesus : " I have wished to know nothing but Jesus," S. Paul says, " And Him crucified."

Mary (to keep the sweetest to the end) is very luminous when we set her on the platform from which we have envisaged dogma : she also is synthesis ; if Jesus had been created all at once in His body, instead of coming from her woman's womb, He would not be our blood brother, we should not be brethren of the Word, by

heredity ; we might by hypothesis take away all the other saints, one by one, but we could not tear Mary out of our religion without greatly changing its architecture ; what makes of christianity a perfect and absolute religion, is that it is the perfect bond between God and man. Take away Mary and that bond gives way, for she is the exact place at which God has come into contact with us. " Et incarnatus est de Spiritu Sancto, natus ex Maria, homo factus est... "

Dogma radiates from Christ Jesus.

Dogmatic teaching on God *alone* would not tell of grace, of redemption, of us, and would not unify, nor synthetise our religion.

Dogmatic teaching on the creation *alone*, on the work of God, would not deal with the Trinity, and, in short, would not explain anything at all.

But a dogma centred on Christ makes the wonderful unity, for Jesus is man and God, Saviour and brother, Church and heaven, light and grace, truth and way.

2. *Morals.*

We could make a similar excursion into morals, and run through the virtues and commandments and precepts, and show how they are lived and realized in exemplary perfection in Christ. We will confine ourselves to a few suggestive points of view.

Natural morality, the obligations which press upon a man without grace, without divine life, simply because of his nature, only exist in philosophical manuals. Actually we are on the supernatural plane, redeemed by Jesus, and our morality is His, our ideal is Himself : " Have in yourselves the thoughts of Christ Jesus."

The stake of my temporal life, which might have been an earthly dilemma, to be or not to be " an honest man," henceforward becomes " for or against Christ Jesus." " Who is not with Me is against Me."

The aim of this morality is to arrive, not at a pagan humanism, but at the full stature of Christ.

Our duties towards God consist in being before the Creator and Master of all things as He was upon earth, at Nazareth, on the mountain, adoring, praying, obedient.

Our duties towards our neighbour, which could have been varnished over with philanthropy and civility, " How to win friends and influence people," are profoundly vivified and supernaturalized by Jesus : we are called upon to love like Christ (love each other

as I have loved you), those who are members of Christ (what you have done to the least of these little ones, you have done it unto Me). Dale Carnegie fades away into the mist...

Our duties towards ourselves depend radically on Christ : it is not enough to be pure in order to avoid nervous diseases, to keep chastity in order to study the arts. We must master our passions because we are members of Jesus, the most divine and most human of men.

He is therefore the way, the life, the model, the head, the master. Once the plan was chosen by the Father and carried out, there was no other way, no other morality towards beatitude. It would be a terrible thing to teach commandments and enumerate sins without mentioning Jesus Christ Our Lord continually. (Alas...)

Conclusion.

Before we end, let us admire the ease and power of Providence who has in Jesus satisfied so many of the needs of our nature and who reunites in synthesis so many of His infinite perfections in the least of Christ's works, and Who at the same time has conquered Satan on his own territory and by his own strategy.

God could have forgiven sin and still remained comfortably in His Heaven ; or He could have justly punished the crime of the earthly Paradise without bothering about putting it right...

But He has willed to go along the way of descent step by step, rung by rung : a man caused the race to fall on the suggestion of a weak and vacillating woman, at the instigation of a dark and jealous spirit, by eating the forbidden and mortal fruit. Another man caused his race to live, passing through a strong and inward living woman, at the invitation of pure and celestial Gabriel, giving the fruit to Mary to eat, the healthy and vivifying fruit. " Ave verum corpus natum.... "

To stop and gaze here, is to become contemplative for a moment...

Happy the teacher who can raise his pupils to this unifying, peacemaking and ecstatic level...

A Guide for Teachers of Religion : “ Katechetik ” by J. A. Jungmann

by J. HOFINGER, S. J.

*Lecturer at the Chinese Seminary, Manila, Philippines —
Institute for Mission Apologetics, Taipei (Formosa)*

Katechetik, by J. Jungmann,¹ although written for German-speaking countries, has, more than former catechetical manuals, a truly *international character*. This book is marked by a thorough knowledge and appreciation of catechetical developments in other countries, a wide understanding of the world catechetical situation, and contains suggestions whose practical value goes beyond linguistic frontiers. This attitude not only obtains in the chapter “A glance abroad” (32-38) which ends the “History of Catechesis,” but is characteristic of the whole work. Of course, the developments of religious teaching and catechetical literature in French-speaking countries are dealt with, especially the remarkable catechetical work which *Lumen Vitae* has accomplished. It is natural, therefore, that this international periodical should review Jungmann’s work in detail.

The announcement in Austria and Germany that Fr. Jungmann was preparing a text-book on catechesis aroused great interest among the specialists in these questions. Proof of this was the fact that catechetical reviews of the first rank sought to publish some extracts even before the book had appeared. By his former works, Jungmann had given a powerful impetus to the study of material catechesis. His book “The Good News and our preaching,” which appeared in 1936, had caused, more perhaps than any other book, a revision of the content of catechetical instruction. He thus cooperated in a decisive manner, in the development of the first period

¹ Josef Andreas JUNGSMANN, S. J., *Katechetik. Aufgabe und Method der religiösen Unterweisung*, Freiburg im Breisgau und Wien, Herder, 1953. — A French translation will appear shortly in the publications of *Lumen Vitae*.

of the catechetical movement, centred on method, into a second, centred on the problem of kerygma. It was therefore to be expected that his work on 'Catechesis' would demonstrate, in opposition to the old handbooks, representative of the first period, the *content* of religious instruction.

Jungmann has not disappointed these expectations. He defines his task in the Introduction: "return to the content, to the preponderance of material catechesis... has been resolutely accomplished." This fundamental position marks the whole work, but is fully expressed in the course of the chapter on the 'Catechism' (73-102) and in the appendix (281-305).

As Jungmann does not only strive to give catechists practical directions, but also to blaze the trail for catechetical development, the tripartite appendix seems to us to contain the most important pages in the book. Jungmann, master of the art of going back to the beginning, treats successively of "The Apostles' Creed," "Kerygma in the history of ecclesiastical pastorate" and, finally, of "Theology of preaching." He exposes, with simplicity and clarity, the content and structure of primitive christian Kerygma; he outlines its successive adventures in the course of centuries, and deduces from them the pastoral task of our times: "Revive kerygma in its strength and clarity!" (299).

This return to the content of catechesis requires in its turn a *kerygmatic conception of theology*. Jungmann explains, when dealing with the theology of preaching, what is meant exactly by this kerygmatic orientation of theology. Faced with faulty conceptions, he studies the nature and role of kerygmatic theology or, better, of kerygma in theology. It is not a matter of a subsidiary form of theology, having a precarious existence side by side with scholastic theology; it is simply a question of a kerygmatic orientation founded by its very nature on christian life and preaching. Much appreciable work has already been accomplished in this sense, but most still remains to be done, particularly, the kerygmatic orientation of the scholastic teaching of theology. The training of future catechists and preachers depends on this, and unless it is carried out, there can be no way of reviving kerygma in the whole of christian preaching, as the present state of christianity urgently demands. Jungmann shows delicacy in not insisting on too far off perspectives of a kerygmatic revival in scholastic teaching. *Sapienti sat*.

The appendix sums up in masterly fashion the main ideas of the 'Good News' (1936). These ideas will seem less novel than eighteen years ago; but they have been defined in order to dissipate misun-

derstandings. They announce a programme of which the most important part is still to be realized.

Jungsmann's principles and objectives concern *missionary preaching* as well, which up to now has also been too oblivious of such orientations. How necessary would be these catechetical hand-books on the mission, composed according to these principles, and especially, good theological text-books, which would train future missionaries in this spirit !

In publishing his work, Jungsmann first of all envisaged — at least as concerns German-speaking countries — an instrument for the study of the content of catechesis. It might therefore have been feared that he would leave in the background the question of method, or would minimise it. The author has managed to avoid this danger. We therefore consider his *Katechetik* as the *model text-book on the second phase of the catechetical movement*. A number of countries are already concentrating on a deeper understanding and a fuller exposition of doctrine, but their efforts will only bear fruit if the attention given to the content is extended also to the method. Our interest in new problems must not make us neglect or even forget, the methodological victories so painfully won during the first stage of the catechetical revival. Wherever religious instruction leaves something still to be desired from the pedagogical point of view — we are here thinking, but not exclusively, of missionary countries — efforts for progress in method and in kerygmatics must go together. A powerful catechetical movement will strive above all to respond to the fundamental methodological requirements, but must in no way leave out of sight, even from the beginning, the development of the kerygmatic aspect.

We cannot but admire Jungsmann's exposition of the *first principles of the catechetical method*. His first care is to put forward the elements which are more or less needed for all religious instruction. He thus intentionally speaks of ' the one ' method (120) which permits and even requires a variety of applications according to the matter in hand.

It is precisely the great progress in methodology during the last decades which brings with it the danger of a splitting of religious instruction into a multitude of particular ' methods, ' so that instead of one method, we end in a catechetical mode. The various methods can be justified in themselves, but as soon as we lose sight of the first principles of a solid instruction, we are labouring, like an artisan, with a method we have just forged for ourselves. On the contrary, the thorough knowledge of the principles which are common to all the proved methods, results in their efficient use.

Knowledge of the principles of the catechetical method is still more necessary if a methodological revival is called for or if we want to teach lay helpers the principal elements of catechesis by a fuller instruction.

Jungmann, attentive to practical needs, demonstrates first the catechetical method "in the classic case of catechesis" (121); that is, the catechism. He then comes, with his habitual skill, to the genetic exposition which leads him to the *exposition of the inductive method* — a method which starts from a story or an experience to lead to the text (120-136).

Jungmann shows himself understanding and prudent in indicating the limits imposed on this inductive method and in recognizing the justification in certain cases of the 'outworn' method of exegetical analysis. What is said of the use of hymns and prayers in catechesis (XX-13) would be usefully completed by remarking that the perfect catechetical instruction comprises two stages: that of making known by the inductive method — which leads from a fact or an experience to the text — the circumstances which have caused the composition of the prayer or the hymn, the main theme of which is then developed; next, the text is explained in detail according to the analytical exegetical method.

In what concerns the important matter of the structure of the catechism, Jungmann expresses himself with his usual reserve, but is clearly in favour of a *Catechism with explanations* in which each lesson contains the presentation of the subject, its explanation and application. The fundamental argument in favour of this structure is that it obliges the untrained or perhaps less willing catechist to hold to the true catechetical method. This very clever argument is especially valuable where a number of catechists are not very certain of the use of the inductive method. It would, besides, be interesting to know if, as well as the catechism with explanations, chiefly meant for school or paraschool religious instruction (for example, the catechumenate), the publication would not be advisable of a catechism which would give briefly and interestingly the most important truths of the Faith. Such a catechism would, it seems to us, be particularly useful in the missions.

Katechetik could not fail to give to the *liturgy* and liturgical education all its catechetical importance. Jungmann, however, does not envisage a great load of liturgical knowledge. Has he not formulated the motto: "Not too liturgical; but a great deal of liturgy; much religious practice at home, at school and at church" (65).

The book is in every way remarkable for the *setting out of fundamental and essential elements*; the remarks are brief and clear; difficult technical expressions are avoided. This work is therefore suitable for *catechetical courses*, designed to train lay helpers in the catechetical apostolate. Whoever desires to study particular questions will find in it references to catechetical literature, but these bibliographical data chiefly refer to essential and valuable works.

Jungsmann's first aim was to teach German-speaking catechists the art and the problems of present day catechetical instruction. His book seems to us however to have fulfilled another important task. Profound in its exposition, admirably centred on the essential, open to modern tendencies, it *should serve as a base for catechetical handbooks in other countries*. We think especially of the missions which are still too frequently deprived of good handbooks. A simple translation of the book would not suffice; it would have to be adapted to local needs. Nevertheless, it would furnish the ideal base for a relatively easy and very fruitful apostolate.

Catechesis in Preparation for Children's First Communion

by A GROUP OF PRIESTS AND PARENTS

A group of priests (parish priests, schoolmasters and religious), nuns from teaching Orders, and Christian parents have held several meetings to discuss the best way of preparing small children for their First Communion. After drawing up the outlines of a suitable preparation, they asked Mr and Mrs Defossa, a teacher in a catholic school, and a priest-monk, to compose a definite scheme. This was tried out at two First Communion ceremonies and then revised. We are here giving this revised text, which consists of three parts :

- a paraliturgy designed to remind the children of the sacrament of baptism and to help them (together with their parents) to thank God for having become His children ;
- preparation for the first confession ;
- the First Communion Mass.¹

It would be advisable to separate these three stages. The baptismal paraliturgy would take place one evening with the parents and children some days before the First Communion ; the preparation for confession would as a rule take place with the children alone on the eve of the great day.

A great part of the success of the whole depends on the Master of Ceremonies, who can be a layman. He must take care not to hurry things, but to create an atmosphere of recollection, not to recite his part word for word, but to paraphrase it slightly in order to convey its meaning to each of those present, and especially to the children.

¹ We shall refer several times under the title of ' Gelineau ' to the pamphlet 24 *psaumes et un cantique* by J. GELINEAU, Paris, Éd. du Cerf, 1953.

It would also be as well to warn the parents and children of what they will have to do and say. The parents will be sent their parts in advance, and the children will be made to repeat several times the words, which are very simple, which they will have to say in the proper places.

FIRST PART

BAPTISMAL PARALITURGY

I. RECEPTION AT THE DOOR OF THE CHURCH

1. – The clergy, preceded by the cross, receive the children, surrounded by their parents, at the church door.

2. – At the door (after a word of introduction) :

Priest: Dear parents, when your child came into the world, you had him baptized so that he might become a child of God. Today we are going to thank God all together for this grace.

3. – The priest then addresses the children :

Priest: And you, my children, why have you come today ?
Is it to thank God for having been baptized ?

Children: Yes.

Priest: It is also to tell Him that you love Him ?

Children: Yes.

Priest: Do you also want to tell Him that you want to serve Him all your lives ?

Children: Yes.

Priest: Very well, come in with me.

II. CEREMONY AT THE BAPTISMAL FONT OR IN FRONT OF THE COMMUNION RAIL

4. – The clergy enters, followed by the children and their parents, who take their places in the last benches in the nave.

During this time, the choir sings psalm 94 “ Come, sing with joy ” (Gelineau, p. 1) ; those present take up the antiphon 1 “ Come, let us adore the Lord ” (leave out verse 5).

5. – The priest says a word of welcome to the children on the following lines : You are no longer babies, you know that

God has created you, that He sent His Son Jesus to save us and that He calls us to live with Him in His friendship. But we must do everything that He has told us to do ; and first of all, we must be baptized. Thanks to your parents, you have been baptized when you were very small. Now that you are better able to understand, we are going to recall what God did for you that day.

6. – They then go in procession to the font (or, if there is not one, to the altar rails).

During this time, the choir sings invocations to the patron saints, in the form of a litany. All present answer the invocations.

Choir	All
God,	Have mercy upon us.
Christ,	”
God the Holy Ghost,	”

Choir	All
Holy Mary,	Pray for us
Saint Mark,	”
Saint Andrew,	”
Saint John,	”

The children assemble round the font or in front of the altar rail, with their parents behind them. The Master of Ceremonies stands next to the priest.

REMINDER OF THE FRUITS OF BAPTISM

7. – *Master of Ceremonies*: On the day of your baptism, the priest breathed on you, to show that he was driving the devil away from you. And he said : “ Go out of this child, impure spirit and give way to the Holy Spirit. ” That is why, from that day, God dwells in you.

Priest: Are you glad that God dwells in you ?

Children: Yes.

Priest: Say ‘ Thank you ’ to Him, then.

Children: Thank you, God.

Priest: And you, dear parents, unite yourselves with your children’s thanks, and ask God to dwell always in their souls.

Parents: God present in us, remain always in our children’s souls.

8. – *M. C.*: Then the priest traced the sign of the cross on you. For that is the way in which Christians who have been baptized recognize each other. The priest is going to remind you of this by making the sign of the cross on your foreheads again. (Each child then passes in front of the priest, who makes the sign of the cross on their foreheads).

Priest: Receive the sign of the cross on your forehead and on your heart.

M. C.: And now, let us all together make the sign of the cross for we are Christians.

All: In the Name of the Father, and of the Son and of the Holy Ghost.

9. – *M. C.*: On the day of your baptism, the priest then laid his hands on your head to show that God had become the sole master of your soul and body. He will remind you now of this by doing the same.

Priest (extending his hands towards the children): Come, Lord, into the souls of Your children and may Your presence keep them pure and holy.

Do you want God to dwell in your souls always?

Children: Yes.

Priest: Ask God for this great grace by saying: “ Oh God, keep my soul pure and holy. ”

Children: “ Oh God, keep my soul pure and holy. ”

Priest: And you, my dear parents, ask too for this grace for your child.

Parents: Lord, keep his soul pure and holy.

10. – *M. C.*: Then on the day of your baptism, the priest washed your soul by pouring water on your head and saying: I baptize thee in the name of the Father, Son and Holy Ghost. In remembrance of that great day, let us say all together Jesus’ prayer which teaches us that we are all children of the same good and almighty Father.

All: Our Father...

11. – *M. C.*: Then the priest put a kind of perfumed oil on your head to show that you had become the beloved children of God for ever. And he said: “ May God mark you with a special sign, for you are Christians for ever. ”

12. – *M. C.*: Finally, the priest put a white robe on you, to show that your soul had become quite pure. Today, he will give you another white robe, which you will wear on Sunday (or

another day) for your communion : it will remind you that Jesus loves to come into pure souls. (The M. C. invites the children to pass in front of the priest to receive an alb or a baptismal robe).

Priest (giving each child an alb folded and tied with a cord) :
Receive, N..., this white robe ; it is the image of the purity which you must keep.

M. C. : When you have made your confession and God has wiped out all the stains on your soul, you will put on this alb to receive Jesus in communion. Now give it to your parents. (The children give the albs to their parents).

III. CEREMONY IN THE CHOIR

13. – The clergy, preceded by the cross and followed by the children and parents, go up to the choir (if the preceding ceremony has taken place at the font).

During this time “ Nearer, my God, to Thee ” (fourth verse) can be sung.

14. – The children kneel on the first step of the altar and the priest stands with his back to the tabernacle.

Priest : Children, Jesus invites you to His table. He has said Himself, “ I am the living bread come down from heaven ; if any man eats of this bread, he will have eternal life. ”

Children : Jesus, I want soon to receive You in holy communion.

Priest : You have told Jesus that you want to receive Him. Jesus will give you what you ask : soon (mentioning the day), He will give Himself to you in holy communion.

15. – “ God, I am not worthy to receive You ” is sung. (The altar boy can put the cross back in the sacristy).

SECOND PART

PREPARATION FOR FIRST CONFESSION

As a rule, only the children are present at this part, but it could be possible for the parents to be there also.

16. – The children sit down and the priest tells them either
a) The story of the Good Shepherd (Luke, XV, 4-6). —
or b) The parable of the Prodigal Son (Luke, XV, 11-24).
The *children* repeat each phrase by phrase after the priest.

a) Jesus is the Good Shepherd / He knows each of His sheep / And He loves them all /. He goes to look for the stray ones / to bring them back to the fold. —

or b) God is our Father / He knows His children / and He loves them all / He waits for the one who has gone away / and rejoices in his return. Sing psalm 50, “ Have mercy on me, O God, according to Thy great mercy, ” antiphon, “ Have mercy, O Lord, for we have sinned ” (Gelineau, p. 12).

17. — *Priest*: Children, you have to ask God’s pardon for having sometimes disobeyed Him. Say with me :

Children: O God, I ask Your pardon / Help me to remember my faults / and to make a good confession.

The priest then suggests a short examination of conscience, encouraging the children to tell the priest, as though he were Our Lord Himself, very simply what their conscience reproaches them with.

18. — The children make their confessions. The confessors should be asked to let the children have the greatest freedom in the expression of their faults (any formulae which they cannot understand should be avoided).

19. — The *Magnificat* is sung : “ My soul doth magnify the Lord, ” antiphon, “ The Lord hath done wonders for me, holy is His Name ” (Gelineau, p. 30).

20. — In order to suggest to the children to make a generous resolution, the priest can tell them the story of the child Samuel who, called by God, answered, “ Speak, Lord, Thy servant heareth. ”

Priest: When God asks us to do anything, we will say ‘ Yes ’ to Him immediately.

Psalm 114 is sung (Gelineau, p. 18), antiphon 1.

THIRD PART

THE FIRST COMMUNION MASS

21. — The children assemble in the sacristy. They put on their white albs with a cord ; the little girls cover their heads with a white veil.

22. — Preceded by the cross, surrounded by other children, their elders, and followed by the clergy, they go in procession

to the church. They carry in their hands an unlighted candle (this can be their baptismal candle). During this time, psalm 99 "Sing joyfully to God" is sung, with the antiphon Come to the Lord with songs of joy (Gelineau, p. 17). — (Also "I will go up to the altar of the Lord, the joy of my youth" can be sung).

The children are at the top of the nave, their parents beside them. An acolyte collects the candles which the children are carrying and puts them in candlesticks on the altar and lights them.

23. — The Master of Ceremonies helps the children to follow the mass, explaining simply as it proceeds and indicating some texts for them to say out loud. (There are excellent ones in the *Petit missel des frères de Jésus*).¹
24. — A reader (perhaps an elder child) reads the *Proper* or part of it (translated so that the children can understand).
25. — At the *Offertory*, the children and their parents (and eventually all those present) can make an offering of hosts. During this time, the choir sings "Ubi caritas et amor, Deus ibi est...;" the congregation can join in the refrain.
26. — Before the communion, the Master of Ceremonies can invite the parents to say the following prayer:
Parents: Lord Jesus — You have entrusted our children to us — to teach them to love You — We promise You — never to turn them away from You — but to help them to find You. — We will be especially careful to give them the example of a christian life.
27. — During the communion, the choir sings psalm 22, "The Lord is my Shepherd" (Gelineau, p. 6). The congregation takes up the antiphon 1, "The Lord is my shepherd, I shall not want."
28. — Outgoing procession: the priest gives their lighted candles to the children, who hold them in their hands during the procession and can keep them in memory of their first communion (they may sometimes be lit during family evening prayers). During the procession, the congregation sing a hymn of thanksgiving or a hymn to Our Lady.

¹ Abbaye de Saint-Wandrille, Éd. de Fontenelle, 13 × 11 cm., 63 pp. with photographic pictures of the Mass.

**INTERNATIONAL
SURVEY**

I. FACTS

AFRICA

The Belgian Congo.

Religious Education Exhibitions. — The exhibitions organized last september at Leopoldville and Brazzaville produced encouraging results.¹ Shortly afterwards, a permanent *Centre Documentaire Catéchétique* was opened at Mayidi, open to all who desire to take advantage of it. Situated at only 15 miles from the railway Matadi-Leopoldville, it is, however, as *Église vivante* notes with reason, “hardly central enough for an undertaking of the kind.”² It has been suggested to us that it would be preferable to establish it “in a town of great traffic,” Leopoldville, for instance, but the scheme, though considered, has not as yet come to anything. Even then, it would not fulfil our intentions, which are to bring to the African missions the progress accomplished in methods of religious instruction in Europe, Canada and the United States. Missionaries do not as a rule pass through Leopoldville unless in case of illness or going on leave or on the way back to their mission. Fatigue and haste to recuperate in the home country, impatience to rejoin their posts do not constitute, it will be acknowledged, the best dispositions for visiting a Catechetical Centre. Wherever it may be, this will necessarily remain inaccessible to a great number.

To obviate this inconvenience, three suggestions appear to us to be especially useful: 1) Multiply the temporary exhibitions in various centres so that the missionaries in the district can, without too costly a journey, become acquainted with the material aid which they can obtain: books, pictures, films, and, if they so wish, enter into contact with our Centre. 2) Publish regularly in the *Revue du Clergé Africain* a catechetical chronicle which will recount experiments made and novelties worthy of record. 3) Work by correspondence.

During the last holidays (August-September), we have tried to carry out the first point in our programme: multiplying our exhibitions. The members of the *Centre d'Études des Problèmes Sociaux Indigènes* (Cepsi) at Elizabethville made our plans easily workable by inviting us to their town. We took advantage of this by a series of exhibitions of books, pictures and films at Kikwit (31st July, 1 and 2 August), Kamina (5 and 6 August), Kolwezi (8 and 9 August), Jadotville (11, 12 and 13 August); Élizabéthville (15-19 August), Kipuski (21 and 22 August), and Luluabourg on our way home. Our success was not with the public as a whole: these exhibitions are somewhat dry, even for a Christian public; but we met with much interest

¹ See *Lumen Vitae*, VIII (1953), pp. 671-674.

² *Église Vivante*, 1954, p. 138.

among some of the teaching personnel in the districts where we were exhibiting. Here we will only give an account of the Elizabethville exhibition, which was the principal one. His Excellency Mgr de Hemptinne opened it on the 15th August at 10 o'clock in the presence of Mr Wauthion, the Governor of the Province, Mr Toussaint (Cepsi) and a certain number of dignitaries. Personal invitations had been sent out for the ceremony. Mgr de Hemptinne and the Governor examined the works and pictures in detail and were shown several specimens of the films. They were astonished at the immense effort of adaptation involved and at the progress achieved by religious teachers in the last thirty years.

On the following days, although the exhibition room was not open officially except at certain hours, it was nearly always accessible to visitors. A good number of white lay people (thirty at the opening), of native teachers, missionaries from the town or nearby stations, Sisters from the Marie-José Institute, social assistants and their native pupils, the Ursuline Sisters from Luishia brought by car by Mr Cousin from the Mining Union, a White Father from Rhodesia, a Franciscan Father from Lac Moëro passing through Elizabethville, intelligentsia, pupils from the secondary school, and Africans were in turn our visitors. We were asked several times to forward orders to publishers. Many wanted to see our films ; a small hall had been arranged for this next to the Saint-Benedict circle in which our pictures and books were exhibited.

On our departure from Elizabethville, Mgr de Hemptinne told us of his intention of creating in the town a small *Centre Documentaire Catéchétique* which could be visited at leisure. Let us hope that this scheme will soon be realized ; for it will be very useful to the numerous missionaries who pass through this large centre.

Conclusion. — We do not regret the 6.000 kms which we had to travel by lorry — with arms and luggage ! — on the dusty roads in the dry season and we thank all those who helped us. The results may be modest, but we think at least : 1) that a good fifty parents (perhaps more) have become more conscious of their duties as educators, especially to their infants. They have bought or will buy some books which will help them in their task of religious formation, 2) that several hundreds of missionaries (priests, sisters, teaching Brothers, native and European) have renewed their catechetical zeal, gathered some useful information, have acquired audio-visual means for a more fruitful instruction, have reflected on the problems of religious formation, 3) that secondary teachers have learnt to know several collections of manuals of which they had not been aware, have even been able to compare their respective value, 4) that many Christians, white and black, have suddenly become more aware of the importance of religious knowledge, desired to progress in their christian life, discovered the fine religious books which are coming out nowadays.

May the grace of the Lord make this modest seed which He has Himself sowed bear fruit a hundredfold.

Léopold DENIS, S. J., Mayidi,
Editor of " *Revue du clergé Africain.* "

AMERICA

British Guiana.

Catechetics in Action. — I will try to set down a few notes on catechizing in British Guiana. These notes must not be understood as presenting a bird's eye-view of this work and its results and its methods in the colony. They are rather a worm's eye-view. I will try to put down a few notions, put together in the daily dusty work, or lack of it, of myself as a missionary working, or pretending to work, alone in the country districts. I have been inflicted on three fairly wide areas of this colony and in that sense they are a little representative. The basic text is the English Catechism and also the Gospels. Their development of subject matter lies in that splendid arsenal, the Catechism of the Council of Trent. The incentive in the work is Pope St. Pius X's Encyclical 'Acerbo Nimis.'

In the first part of the colony where I was stationed (in West Demerara) I was responsible for a big area. It held roughly 50 villages and 50 miles of highly rough roads connecting them. There was also an island of about three by seven miles and with 5,000 inhabitants. I had a school and three churches and the Colonial T. B. Hospital to serve. As the children were so scattered it was impossible to teach them all on Sundays. The system evolved was to find a suitable adult in any village and get him or her to gather and teach the children. I supplied what books I could and by post every week, mailed them a written work-sheet. This work-sheet gave matter under four heads, Scripture, Catechism, Hymns, Prayers. Against each block of matter a few explanations and suggestions of method were written. Where I could get pictures to illustrate the 4 blocks, I lent them. Where no suitable person was near, I tried to persuade one to travel. Twice in the year I tried to collect all the catechists and their helpers (about 24) for a day of Prayer, with Exposition and Catechetical talks and a little exhibition of what foreign catechisms and pictures I could gather. The system involved a great deal of work all week : keeping in touch with each catechist, travelling to see them, visiting refractory parents who would not send their children and so on. Wherever possible I was trying to arrange Mass at the class when it was too far from the church. The number of children jumped from 60 to 450 in a few weeks and then kept at about the 400 level. But it was very hard work maintaining this rhythm and expensive work as well. Books and pictures cost a lot too much. I tried to form the teachers into the Confraternity of Christian Doctrine... we were pushing along with some splendid consolations and some bitter disappointments when my Superiors said "Move on Father Brown!" I left the catechetical machinery to superior talent and moved on.

The second area was in Berbice with a very big headquarters estate called Port Mourant. The area here was not nearly so great though it was more thickly populated. Willing workers were not so many but the school was

very big and most of the Catholic children attended it. It seemed to me the major attack would have to come on the school. The big wall pictures of the life of our Lord had to be sacrificed and the walls lined with them. A grant negotiated from Government by Fr. Ellis, my mighty predecessor, went to painting the walls in apple green and knocking out shutters to make room for glass windows. This helped to create a better atmosphere. The teachers were mostly very willing and I tried to help their class by the same old work sheets graded to age. Every morning I called out a part of the Catholic children and tried to teach them in the Church. To prevent yawns I found the method best suited was to thunder sentence by sentence and get them to thunder in reply. As no books or writing could be easily used, I found this method — together with many gesticulations which they had to copy — at least kept them working hard. Two or three other classes were being formed on the West Demerara line, when once again : “ Father Brown, move on ! ”

The third move has landed me in another county, Essequibo. There is no school and there are very few Catholics and the flax is smoking very low. The District is along the Atlantic Coast and extends for 30 miles of spiritual mildew. It was once a flourishing coast (so they tell me) but the sugar slump of the ‘ twenties ’ broke it and thousands left the Coast in search of work. It still provides very little work and still has a very unstable Catholic population... and a very poor one. There is little question of any chain of catechists and centres. It is a question of seizing any chance and running most of them at such days and hours as I can go myself. It seems necessary to visit any where at all where a Catholic child lives and teach it even if it is only one. The police patrol system must now take place — to belt up and down the 30 miles on a motor byke, stopping where one can secure an audience. In such little tabulae rasae of the Faith, the need of doctrinal and Scriptural Pictures can be imagined. The lessons need to be prepared from the Great book of the Council of Trent — but their food must be soaked in milk and pushed down with a spoon. Pictures, even old and battered, will be used if any kind people will send them. Generally speaking my pastoral results are negative... to make things worse. “ Dear Lord, ” I sometimes cry at the altar, “ I should be a doctor but I am an undertaker. ” But even in a short period one can see good results of catechism. Truly, as Pope St. Pius X says, quoting Isaias, this kind of work cannot ever fail to bear fruit. By now, gentle reader, you will be saying “ Father Brown, move on ! ” So adieu.

Bernard BROWN, S. J., *Essequibo*.

Canada.

Summer School for Spiritual Directors at Laval University (Quebec).

— The School of Pedagogy and Orientation offered a session of special courses in psychology and pedagogy from the 28th June to the 10th July last. In a particular section lessons in *normal psychology* were designed to give directors of conscience an additional *formation*, directly orientated towards the establishment of a better understanding between the director and his penitent.

Each day there were lectures (two hours) and a seminar meeting. Three professors developed one subject in the course of the whole session. The subject chosen for this first year was *the psychism of the director*.

The first course, given by the Rev. Roméo MIVILLE, the head of the school, dealt with the development of the inner personality of the priest as director of souls, under the double aspect, affective and intellectual : *Genesis of the "Ego" of the director*. He explained the dispositions, good or evil, which affect the worth of direction on the human level, the ordinary origin of such dispositions and the need to reach beyond them towards an attitude of true spiritual paternity, which is maintained and developed in the prolongation of the Paternity of the Eternal Father. "The work of spiritual direction, being on the pastoral level, chiefly derives its value from a constant betterment of the priest's interior life and from personal reforms carried out in all humility during the whole of his priestly life. But, as regards the human dialogue of direction, the priest must also make use of psychology to learn to know himself better in his motivations and reactions, even unconscious, and to direct his priestly activity more intelligently, by becoming more discerning not only with regard to his penitent, but also and firstly towards himself."

In the second series of lessons, Professor Paul L'ARCHEVÊQUE showed how certain *defence mechanisms*, well known in clinical psychology, interfere in the relationship between director and penitent, without it being possible to avoid them. A little perspicacity would help to discern their (psychic) nature and then to direct the relationship on to its true plane.

Finally, the Rev. Roch DUVAL studied the nature of the affective link, the "*emotional transference*," which is usually the result of the relationship : its structural conditions, influence and the means of making healthy use of it.

A series of seminars advantageously completed, by further practical illustrations, the theoretical teaching. Their interest will be seen by a glance at the series of topics which were subjected to discussion :

— Is it easy, opportune, inevitable, for the director, to create affective links which he cannot afterwards discard ?

— Does transference favour a good relationship in spiritual direction ?

— What psychological failings can hinder a priest from accepting the direction of souls ? Would these defects also hinder him from hearing confessions ?

— Should the director be suspicious of his tendency to require too much or too little from his penitents ?

— Can directors be compared to the "workers on the tower of Babel ?" "Job's comforters," "blacksmiths who can only hammer," the "blind leading the blind," or the "little foxes which destroy the vine ?"

In these five types of spiritual directors, ironically denounced by St. John of the Cross, certainly many mechanisms of defence and transference, which the course dealt with, play successively their part.

We can see the importance and opportuneness of the initiative taken by the School of Pedagogy at Laval University. "It is not given to all to go-

vern souls," said St. John of the Cross. If spiritual direction were only conditioned by the good will and virtue of the director, on the one hand, and his spiritual doctrine on the other, it would no doubt present fewer causes for disquiet, semi-success or even failures. But it brings into a profound relationship two personalities which cannot fail to react reciprocally on one another. It is to be wished that one, at least, of the two can perceive this.

The session proposed for the summer of 1955 will deal with the other side of the dialogue: *The psychism of the penitent*.

A. GODIN, S. J., Brussels.

A Hearth is Relighted. — On the 16th May 1954, His Lordship Mgr Lionel Audet, Auxiliary Bishop of the Archdiocese of Quebec, blessed the restoration of the quarters of religious instruction equipment at the provincial house of the Brothers of the Christian Schools at Ste. Foy-est near Quebec. The superiors of the house: Brother Marc-Marie, Provincial, his auxiliary, Brother Marie-Frédéric, the Procurator provincial, Brother Ferdinand, and all the heads of the departments of the house accompanied His Lordship during this ceremony. The illustrious visitors were agreeably surprised to see the new transfiguration of the rooms and the attractive display of a large and varied amount of equipment.

Founded in 1936 by Brother François, the *Foyer Documentaire Catéchétique* appeared today with a new lustre, after having gone through months of sterile and unfortunate stagnation. The more marked and decisive apostolic initiative of a superior aroused the zeal of the pioneers of the work in those continuing it, and their ardour for religious instruction will, let us hope, perpetuate the fire of their predecessors.

The new quarters at present consist of two rooms of fairly large size. In the first, shelves containing about two thousand volumes specializing in the subject are ranged along almost the whole length of the walls. A window with fluorescent lighting illuminates the latest novelties in a constantly renewed display. This room serves also as the office and reception room. In a second apartment, the numerous collections of pictures, films and replicas of old Masters are kept in cupboards. Tables covered with a choice and attractive material are used as a permanent exhibition.

As for the last two years our quarters have been in process of reorganization, until now their religious influence has had to be confined to the provincial house which shelters them. A personnel consisting of about three hundred and fifty and numerous foreign visitors have done us the honour of a visit and have been pleased to make the acquaintance of our treasures. Priests passing through are especially interested in our bibliography. Being near the new university campus of Quebec, we hope that later on it will be possible for us to help the future major seminaries which are soon to be built quite close to ours.

Up to the present, the lack of personnel has restricted our activities, but we hope that in the near future we shall be able to make good use of our riches and make them produce "a hundredfold." A Brother who holds the diploma of the Higher Catechetical Institute in Paris is coming next

year to give us a helping hand, while a second, lately entered at the same Institute, will in time come to aid our humble efforts still further.

Those responsible for the *Foyer Documentaire Catéchétique* consider the blessing of their quarters and material on the Feast of St. John Baptist de la Salle, as the omen of an intense and fruitful radiation under the patronage of that great apostle of youth and the universal patron of christian teachers. Moreover, they hope that with the valuable aid of the International Centre of Studies in Religious Formation, they will accomplish a work truly worthy of their protectors for the greater glory of God and of Holy Church.

Brother MARIE-AMBOISE,
*Sainte-Foy, in charge of the Foyer
Documentaire Catéchétique.*

Colombia

Catholic Education in 1953. — It is difficult to give an idea of the pedagogical movement in the Republic of Colombia. Our country is developing very rapidly in all directions : everything is moving at a great rate, the country superabounding in energy and in the midst of a material progress which threatens to submerge us. Fortunately, the majority of the inhabitants are Catholic and the government respects the Church. The difficulties are none the less numerous, and God alone knows how we shall extricate ourselves from so many problems.

I will here confine myself to three facts which are of great importance for the future : 1. The scheme for religious studies in secondary education, laid down by the Episcopal Conference of 1953. — 2. The 5th InterAmerican Congress of Catholic Education. — 3. The Conference of Senior Religious Superiors.

The Interamerican Congress was held at Havana from the 4th to the 12th January of this year.¹ But it is an event for Colombian education, owing to the fact that these congresses are those of the *Interamerican Confederation of Education*, which was started in Colombia and whose headquarters are here. Moreover, the congress was preceded by a national assembly meeting at Cali and organized by the Diocesan Federation of Education. Finally, the congress will have a great influence in Colombia in the preparation of teachers and lecturers.

1. *The scheme for studies and the religious syllabus in secondary education.* — The new plan affects everything which, under the former régime, was taught in the course of this grade of Colombian education. It must be noted that, in government schools, religious instruction must be given according to the directions of the episcopate. In the elementary schools comprising four years of primary schooling and two additional years, there is national unity of syllabus and manual. The latter is the *Catechism of Christian Doctrine* by Fr. G. Astete, S. J. In the higher grades, the subject matter contains the

¹ Cf. IX (1954), pp. 119-122.

philosophical foundation of religion and the exposé of deontology or professional morality according to the various faculties.

In the course of the six years in secondary schools religious teaching is divided as follows : — *1st year* : A more detailed study of the 1st and 2nd parts of the catechism, that is, the Creed and prayer. — *2nd year* : The two last sections of the catechism, the commandments and the sacraments. — *3rd year* : The history of the Church, in three hours a week throughout the year. — *4th year* : Here the demonstration of religion begins : the need for the divine revelation, the authenticity of the Gospels, the divine mission of Jesus Christ. — *5th year* : The true Church, the primacy and infallibility of the Roman Pontiff. — *6th year* : Demonstration of some aspects of dogma and the chief obligations.

After these three years of demonstration, the pupils end their studies with an apologetic and religious training which enables them to defend their Catholic beliefs either in the universities or in social life. Liturgical training accompanies the explanation of public worship. The Life of Our Lord forms part of the teaching on *sacred history* studied during the years in the elementary schools. In this way the child, at the time of his entry into the secondary grades, is already familiar with the knowledge of Jesus Christ. He progresses in it by his devotional life and pious practices throughout his twelve years of formation.

This scheme, approved by the episcopal conference, is not an innovation but rather a juridical recognition of what was already carried out under the direction of each Ordinary.

The most important part of this syllabus of religious studies is the doctrinal and philosophical demonstration in the 4th, 5th and 6th years. This course gives the pupil an apologetic demonstration of Catholic truths, applying a scholastic method which could not be used without the philosophical preparation which is, fortunately, also exacted by the Colombian baccalaureate.

A study of the history of philosophy would not be enough. It is necessary for the pupil to be exercised in dialectics and to become capable of giving an exact demonstration. This calls for a serious philosophical education. Too great a positive erudition and too much technology are superstructures which, instead of helping, hinder the calm reasoning, reflection and the assimilation of religious truths. " It is not the amount of knowledge which nourishes and satisfies the soul, but the interior assimilation of things. "

The post of religious teacher in the 4th, 5th and 6th years is usually given to priests who possess an adequate training in dogmatic theology.

Each secondary school for boys and girls has its own chaplain, in charge of the spiritual formation of the pupils, by means of religious talks, the celebration of Mass on feastdays and the administration of the Sacraments. This chaplain is also responsible for at least one religious course in one of the three last grades.

Some of the Catholic Action centres have arranged higher courses in religious formation with a view to the training of lay teachers. Courses of this kind are being given, on university lines, at the Xaverian University at Bogota by the professors of ecclesiastical faculties at that university.

2. *The Interamerican Congress of Catholic Education.* — In order to prepare adequately for this congress, the president and secretary of the *Interamerican Confederation* resident at Bogota went to Havana at the same time as several corresponding members from other nations. There, in agreement with the local organizing committee, they chose the theme for the congress and arranged its general structure ; the philosophical training of the teacher, his religious and moral instruction ; his psychological, psychotechnical acquirements, his moral, social and religious equipment. These themes were confided to various committees, for which the different nations were responsible in groups of three.

The *Interamerican Review of Education* sustained interest in the congress and its doctrinal preparation for a whole year. National congresses were assembled, pedagogical weeks were organized for the study in each country of the themes assigned to them and also those of the other nations. In this way, interest in the Congress spread throughout the continent. As far as we were concerned, the *National Confederation of Catholic Schools* and the *Diocesan Confederation of Cali* organized a social week of Pedagogical Studies on the theme assigned to Colombia : the philosophical training of the teacher. It took place in July 1953 with notable communications on the abovementioned theme and on other subjects having a bearing on the future Congress. It was at this week that the studies to be presented at Havana by the Colombian delegation, composed of sixty members headed by two bishops were prepared. As a former chronicle in *Lumen Vitae* has mentioned, this pedagogical meeting at Havana, prepared in such a wide and intensive manner, was rich in promise for the future of American Catholic education.

In Colombia, the teachers have every facility for preparing their task, thanks to the two pedagogical faculties : the official one in the town of Tunja, and the private one of the Xaverian University at Bogota. There also exist 90 normal schools in the country for the training of teachers. Most of them are private schools, but are recognized by the State, which accords the certificates granted by them equality with the official diplomas.

The Holy See, as well as the religious superiors themselves, urges the religious teachers of both sexes to obtain the requisite degrees. The religious superiors show great willingness in preparing their teaching staff carefully by technical studies and the acquisition of the titles of professor and master.

3. *The Conference of Senior Religious Superiors.* — This conference was held from the 11th to the 13th September 1952, but its first periodical bulletin appeared in 1953. It was held at the invitation of the Apostolic Nuncio, on the lines of a similar meeting which took place in Rome in 1950, with a view to coordinating the activities, grouping the forces and strengthening the links between all the religious congregations in Colombia. As most of them undertake educative work, several of the conclusions arrived at dealt with the coordination of efforts in that sphere.

The chief result of the Assembly was to form a permanent committee of the religious communities with its own statutes, which deserved to be proposed as a model by the S. Congregation of Religious to all the representa-

tives of the Holy See throughout the world. The recommendations of this conference have not the force of law for its members, but simply a moral value concerning directions and orientation.

In the course of the meeting, numerous reports were presented and also conclusions of an educative value were reached, as for example, the memorandum by the Rev. Alfonso QUINTANA, S. J., president of the *Interamerican Confederation of Education*, on technical and religious preparation and on the official qualifications of religious teachers. The subjects of other reports concerning the religious formation of pupils in the schools were : 1. The supernatural atmosphere ; 2. The postschool perseverance classes ; 3. Preservation ; 4. The Congregations, Conferences of St. Vincent de Paul, Catholic Action and social action ; 5. The daily recitation of the rosary ; 6. The month of May, confessions and communions, religious talks, etc.

Other very practical studies considered the expansion of the educational work of religious congregations : 1. The national secretariat for information on foreign centres for pedagogical training ; 2. The creation of a pedagogical faculty for religious ; 3. The creation of homes for normal students near the faculties for pedagogy ; 4. Can religious communities undertake the charge of official schools when these are offered them, and in what way ? 5. The means by which the fees of education in schools run by religious can be reduced.

The development of technical/industrial instruction was also the subject of a report at the meeting. The following means were suggested : to urge workers in the various sections of industry to undertake their own training ; to develop the technical preparation of religious heads ; to obtain full liberty for the technical establishments of the Catholic Church.

Finally, the Conference of Senior Superiors called the attention of responsible religious to the following points : 1. The intensification and deepening of the child's formation in morality and religion. 2. The organization in connection with each secondary school of an establishment for the education of workers and their children. 3. A more assiduous spiritual direction on the part of the spiritual fathers and confessors. 4. A course in higher religious culture in the Catholic Universities for secular priests and nuns. 5. A more careful selection of the religious teaching staff. 6. The complete formation of young religious of both sexes before giving them teaching posts. 7. Generosity on the part of superiors to ensure a better training and to procure better equipped libraries for their teachers. 8. Greater generosity in providing didactic material and the development of laboratories. 9. An increase in the number of meetings, study weeks and congresses with a view to the development of pedagogical culture.

JESUS MARIA FERNANDEZ, S. J., *Bogota.*

Salvador.

A Glance at the Secondary Schools. — It seems to us opportune to present some of the problems of education in our Catholic schools and to

review the principal events of the year in this regard, summing them up under the following points :

1. *The Third Pedagogic Week.* — From the 27th to the 30th December 1953, a week of pedagogic studies took place at San Salvador, to which the religious teaching staff of all the Catholic schools in the country were invited (our federation includes 40) and all the lay teachers of both sexes who work with us. Each of the meetings was presided over by one of the four bishops of our dioceses. Not only were the subjects studied on these days full of interest and of great practical utility, as can be judged by the published reports, but this session created a useful bond of cordiality between the teachers, owing to a closer personal acquaintance and a revival of zeal for the magnificent work of education, undertaken for the greater glory of God.

The subjects dealt with were as follows : 1. Base and problems of the christian philosophy of education. — 2. The contribution of the New Education to school teaching. — 3. The technico-pedagogic knowledge indispensable to educators. — 4. The obtaining of official diplomas and the possibilities of the creation of a university Faculty or a Higher Normal School. — 5. The technical religious training of the teacher. — 6. The means for combating the laicisation of schools. — 7. Do the Catholic schools produce men of the 20th century such as the Church and the country need ? — 8. The associations of parents, and of former pupils. — 9. The Interamerican Confederation of Catholic Education (C. I. E. C.) in its 4 congresses. — 10. Have we put into practice the conclusions reached in our congresses and pedagogic weeks ?

These different subjects were preparatory to the Vth Interamerican Congress of Catholic Education which was held at Havana,¹ where we had the joy of attending as the official delegate from Salvador with a deliberative vote. Several of the desires which we voiced there have already been realized. For instance, the parents and former pupils' associations which, up to then had hardly existed except in name, are beginning to come alive and are progressing in close union with their respective schools. More than that, the National Federation of Parents has been started in all the Catholic schools and we think that it will play an important role in the country. After so much fighting to obtain it, it is now an accomplished fact. It was a long time before the majority of the Catholic schools would form their own associations. At present, the statutes of the Federation have been approved and its director elected. We hope for great results from this institution, which can provide a real support for the Catholic Church. Its aims could not be better : 1. To promote the union of the Parents' Associations of all the Catholic schools. — 2. To watch permanently over the maintenance of the christian spirit in our youth. — 3. To spread the christian principles by all the means in its power. — 4. To defend the inalienable right of parents to choose the type of education they judge the best for developing the personality of

¹ See *Lumen Vitae*, IX (1954), pp. 119-122.

their children. — 5. To tighten the links with the associations having similar aims, either in the Republic or without.

And now that a good number of Catholic schools in the capital have started to or have finished modernizing their buildings in a truly worthy and harmonious fashion, I think that an increase in the influence of Catholic education in our country will make itself felt.

2. *The First Meeting of Pax Romana for Central America* (San Salvador, April 8-13, 1954). — This was the first time that the Pax Romana undergraduates have met together in our lands. Little chosen groups came to us from all the countries to which the *convocation* had been sent, and we had much to learn from them. This week held days of intense work in the rooms of the new school belonging to the Marist Brothers at San Salvador. During the discussions, certain views were hotly argued, but the result was an intensified understanding of the position of the universities in the countries represented. The majority of the resolutions which were passed were of a private nature.

Among the other subjects dealt with, we may mention the *San Salvador Plan* which was drawn up and approved at the meeting. This plan established a regional sub secretariat of Pax Romana in Mexico, which is to keep permanently in touch with the general secretariat at Freiburg. The town of Havana was chosen as the seat of the forthcoming regional meeting preparatory to the Congress of Pax Romana in 1955. One of the chief items on the agenda was the problem of undergraduates leaving our Catholic schools, for many lapse in the Universities because they are not followed up and helped.

3. *Lack of Understanding of the Work of the Catholic Schools*. — One of the difficulties with which the Catholic schools in Latin America have to contend is the lack of appreciation of educative work. It is true that most of the criticisms and attacks come from those who either have no educational experience or have failed. It may be regretted that the reproaches which come from the Catholic side, are based on a desire to see a palpable result of Catholic education in society, and for a number of our old pupils to fill important posts and direct a Catholic policy in the whole of Latin America.

There could be no better desire, but how can the work of several generations be achieved in such a short time ? It is obvious to all those who have studied the problems of education in Latin America that the family or other surroundings have a part in the formation of our pupils ; their influence is stronger than we would wish, for too often it is for the worst. The percentage of irregular ménages is enormous : 60 % and even 80 % in some countries. On the other hand, the materialistic and sensuous attitude which comes to us from the North is allpervading.

It is for these reasons that the crisis of puberty becomes a Rubicon which is very difficult to cross. Evil attractions are innumerable and necessitate longer and more delicate work to obtain the same result than in European schools. It would seem that the christian life of families in Europe is deeper and the evil influences of social surroundings are more often combated by associations of Catholic Action or sodalities. The latter are only just beginning here. It is true that the Catholicity of some of the nations of Latin America is more powerful spiritually than it is in other countries, but speaking gene-

rally, we are all suffering from the same lack of priests. This makes itself felt in the insufficient formation of our youth and in the religious ignorance of the people. We are trying to fight against these evils with all our strength.

All the same, we have made considerable advance. Pius XII himself in his discourse to the teachers at the 3rd Interamerican Congress of Catholic Education, expressed his paternal satisfaction at seeing the real progress achieved on the road to the ideal. The 400 federated schools of the CIEC provide great hopes for the Catholicity of Latin America, which has to fight against powerful enemies, such as Liberalism, Communism and Protestantism. We are the first to recognize our deficiencies, but also the first to make the effort to correct the evil, so that our schools may turn out men who will make splendid Catholics of tomorrow and be eminent in their professions.

The Bishops of the Ecclesiastical Province of Salvador, at an episcopal conference on the 7th September last, addressed a collective letter to the Heads of the Catholic Schools, expressing their "gratitude for the invaluable work which, with such a great spirit of sacrifice, they are carrying on in our country with regard to children and young people." They showed themselves to be very satisfied with our educative work, while at the same time giving us some practical advice and inviting us to "unite our forces and work heroically to save the dignity of the Church."

4. *The Projected Law on Official Diplomas.* — This project concerning the degrees, diplomas and certificates for teachers, has been drawn up by the Directive Council of the Higher Normal School. It has caused much ink to flow and given rise to numerous discussions, for it gives the impression of favouring the official Higher Normal School by giving it the monopoly of conferring the degrees and diplomas necessary for those who are to teach in the secondary schools. No copy of this scheme has been officially communicated to the General Office of Catholic Schools for comment, although a third of the school alumni in secondary education come from this federation.

Whatever diplomas have been gained in foreign universities or certificates of Humanities given by the Faculty of San Salvador to secondary teachers, the latter will have to submit to an examination before the board of the Higher Normal School. According to the text of the projected law, "they will have to present a thesis for the doctorate in a subject to be set by the Head of the Higher Normal School and to defend this thesis to the satisfaction of a board named by the Secretariat General for Culture, with the approval of the technical Council of the Higher Normal School."

This all seems to be the consequence of article 207 of the Constitution, which lays down that "... the State will be able to take charge, in an exclusive manner, of the training of teachers," and of article 209 which adds: "In order to teach, capability must be proved in the way in which the law will decide." It will be understood that this obliges us to employ in our schools teachers whose qualifications are completely in order, for if not our educational effort will be ruined. The CIEC congresses have emphasized this several times and we will try to carry it out to the best of our ability.

José Maria GONZALEZ, S. J., *San Salvador,*
President of the Federation of Catholic Schools.

United States.

Three Pastoral Psychology Workshops on Pastoral Problems and Psychotherapy at St John's University (Mental Health Institute, August 2-20, 1954), Collegeville, Minnesota. — In the early months of 1954, a plan to assist clergymen in becoming better acquainted with the relevance of psychotherapy to pastoral problems received its tentative form at St. John's University, Collegeville, and a Mental Health Institute was established. With the assistance of the Hamm Foundation of St. Paul, the school projected a series of oneweek summer courses for priests, ministers, and rabbis to provide a basic orientation in psychology. The first series of courses was held during August, and the outcome must now be reviewed in an attempt to fashion a definitive judgment as to the value of the project. Pending some such critical appraisal, it may be stated that first responses to the three one-week sessions conducted by leading American and foreign psychiatrists and psychologists were generally favorable.

The Institute this first year was professedly experimental. Since the effort represented a unique attempt at practical application of psychology to religious work, the directors of the school found themselves revising their procedure as the sessions continued. In designing the Institute they had proposed five years as the requisite trial period, and in the light of the first year's proceedings that estimate seemed wise.

The significance of the experiment must be judged from its implications in several fields. One pronounced aspect of the Institute was the distinguished character of its faculty. Drs. Francis Gerty, Noël Mailloux, Gregory Zilboorg, Karl Stern, Pierre Simonart figured among the twenty members of a roster bristling with top-ranking psychiatrists and psychologists. Perhaps even more meaningful was the spirit in which these men gathered. From seminar to seminar, during formal lectures, amid informal conversations these men evinced what might accurately be called a missionary zeal for their cause. All the sessions were singularly free of that tedium which marks the classroom of the uninterested schoolmaster.

For somewhat contrary to their inclinations, the faculty members acted as teachers. Their student body, composed entirely of clergymen, had come to learn. Moreover, the students were, to some extent, a select group markedly concerned to take advantage of any help the psychiatrists might offer them. If there are still clerical circles in which scientific probing of mental illness is held suspect of fraud or faddism, no such suspicion was demonstrated here. The students of this Institute recognized psychotherapy as a legitimate science with a valid claim to their study.

Registration in each of the three sessions had initially been set at forty, and the restriction was observed. Nonetheless, this small group represented a rather comprehensive range of pastoral experience. Pastors, chaplains at various hospitals and charitable institutions, youth counselors, and teachers constituted various elements within it. Some were young men only recently ordained, others could reckon their years of religious work in decades. Although the group was predominantly Catholic and convened under the sponsorship of the Bishop of St. Cloud, Peter W. Bartholome, neither faculty

nor student body was limited to Catholic participation ; Lutheran, Episcopalian, and other religious denominations were represented in each of the sessions. In a country where the irenic trend of mid-century œcumenism has not generally come to the notice of either Catholics or non-Catholics, such implicit recognition of common religious concerns constituted in itself a concrete achievement.

Although a basic procedure had been formulated prior to the sessions, a process of reshaping and adaptation continued throughout the three-week period, and it was generally recognized that further experimentation would be required to determine the most satisfactory procedure for conducting an institute in which the students themselves are specialists in an allied field. As the school was originally planned, psychiatrists and clergymen were conceived rather as members of a workshop to which each would contribute his distinctive abilities. During the actual sessions it proved difficult to avoid the teacher-pupil relationship, with the psychiatrists doing the teaching. The lecturers in particular appeared somewhat in the position of oracles revealing a new science to the uninitiated, a natural result of their function to impart a basic orientation in psychiatry to an audience in great part unfamiliar with the subject. The role of teacher nonetheless hindered the spirit of mutual contribution which the directors of the school desired to foster.

Balance of seminar, lecture, informal discussion remained at the close of the sessions a problem not thoroughly solved. Seminars during all three sessions consisted of small groups consisting of nine or ten men centered around a professional therapist. Coffee-breaks interspersed among the more formal business of lecture and seminar afforded opportunity for free contact between individuals and encouraged the familiar assurance so essential to fruitful interchange of ideas when intimate problems of human personality are the subject of study.

It is impossible in so brief a summary as this to discuss the contributions of the faculty at any length. A few areas of content may, however, be indicated. In preparation for the Institute, the Directors specified six general categories in which they considered some instruction essential to the purpose of the school. These were : symptoms of mental illness, normal personality, delinquency, family and development, the interview, anxiety and guilt. It is the measure of the lecturers' brilliance that they were able, within such broad categories, to impart a balanced view of the topics of particular relevance to pastoral work.

The significance of the school lies not in profound study or startling advances in research. It was not intended to serve any such purpose. Its real meaning must be sought in the success with which it translated the theory and language of the contemporary science of healing sick minds into the terms of pastoral and religious experience. Correlation of the findings of psychiatry with the ancient science of the spiritual life, discovery of the bearing of mental illness on abnormal religious states, remains a great practical task awaiting its accomplishment in our age. It will be the purpose of St. John's Mental Health Institute to further that attempt.

Hilary THIMMESH, O. S. B.,
St. John's University, Collegeville, Minn.

EUROPE

Belgium.

Education in the Missions. — The 24th week of Missiology was held at Louvain from the 24th to the 27th August. The general subject, centred on education in the missions, was not only of great interest because the speeches clearly outlined the human bases of christian education, but because it coincided so opportunely with the effort now being made throughout the world by both religious and secular organizations to reduce illiteracy and ignorance. The missions have a paramount part to play in this endeavour and the immense stretch of ground which the week of studies covered showed that the Catholic missions have carried out a magnificent work of education, the value of which is recognized by worldwide organizations, such as Unesco.

1. *Variety of Atmosphere.* — The Missiology Week presented an occasion for an extensive review of Catholic education, especially in the Asian and African countries.¹ In turn the position prevailing in Indonesia, India, French Equatorial Africa, Ceylon, the Belgian Congo, Japan, Pakistan and the Brazilian missions was passed under review. This extensive enquiry brought to light the variety of social, economic, political and ideological conditions which the Church has to face and in the midst of which she has to carry on her work. In *Japan* she is fighting against an atmosphere saturated with materialism and religious indifferentism, and her effort goes to save the moral, spiritual, and even the purely natural values, which will become the stepping stones and base for a truly religious framework. In *Pakistan* the Church works within a very powerful official drive in favour of Mahom-

¹ The following is the list of the subjects dealt with : Rev. SEUNOIS, O. M. I., *Theoretical and historical aspects of education in the Missions.* — Rev. WIGNJAARASETYA, S. J., *The problems of education in Indonesia.* — Rev. DOREGO, S. J., *New education in India.* — Rev. FERAILLE, C. S. Sp., *In French Equatorial Africa.* — Canon J. NUTTIN, *Psychology and education in the Missions.* — Br. ORESTE, *The formation of native teachers.* — Rev. DERUYTERE, *The formation of monitors.* — Rev. FRISCH, S. J., *Education in Japan.* — Rev. EGBERT, O. F. M. Cap., *Religious education in Pakistan.* — Rev. BYUSA, *The language of primary education in the Belgian Congo.* — Sr. JEANNE DE LA CROIX, S. N. D., *Housewifery and family education in the Congo.* — Sr. M. ANDRÉ DU SACRÉ-CŒUR, S. B., *Education and the African woman.* — Rev. SCHROOTEN, S. D. B., *Vocational Schools.* — Rev. RAYMAEKERS, S. C. J., *The educational question in Brazil.* — Rev. YOUNG, S. J., *Education in Corea.* — A. GILLE, *Civic and patriotic formation in the Congo.* — Rev. WINANCE, O. S. B., *Methods of Chinese indoctrination.* — Rev. L. M. VESTERS, *The racial problem in the Congo.* — Rev. QUEGUINER, *Missions, Unesco and education.* — Rev. MASSON, S. J., *Conclusions.*

medanism, and this religious revival on the part of the government lands her in many difficulties. In *French Africa*, she finds an atmosphere which is very nearly that of France : two systems of education side by side, the one official and the other Catholic, the relations between the two being correct, and sometimes even cordial. In the *Belgian Congo*, the christian atmosphere is favourable to educational work ; the missions have practically the monopoly and are helped by government subsidies. In *Indonesia* the democratic State recognizes freedom of education. The mission schools are subsidized but undergo some trials owing to the existing opposition between the State and private schools. The Church in the Missions adapts herself fearlessly to these diverse conditions, and in spite of difficulties and opposition which are sometimes very great, she calmly and thoroughly carries on her educational work.

2. *Some Problems to be Solved.* — *The financial problem*, without being the principal one, is nonetheless one of the most urgent. The Mission schools try to diffuse among the native populations intensively and extensively, a spiritual human culture which at the same time offers the indispensable basis of a solid christian formation. In that alone the missionaries are rendering the people signal services which deserve to be efficiently supported. Since the need is everywhere felt for more widespread instruction, it is obvious that the governments of the countries can most easily develop a coherent and sufficient system of education by making use of the educational organizations already existing and perfecting them by providing the necessary technical and financial means. Truly democratic States are far from being sectarian, but advance along the road of a pluralism which permits and favours the free choice of the father of the family and supports all undertakings.

The Choice of Language in which the instruction is to be given presents in many lands an especial difficulty, because of the great number of local dialects often of poor cultural standard. The solutions of the problem are varied. For instance in India, Hindi and Urdu have become the official languages for education. Indonesia recognizes " Bahasa Indonesia " as the legal tongue for education, but in practice about thirty languages are used among its 250 dialects. In Costa Rica, all the local dialects are officially recognized and used. French Africa only allows the French language, while in the Belgian Congo there is a tendency to the progressive coexistence of four or five native cultural tongues, as well as French. In this matter of languages, there is a double aim in view : to respect the native culture and develop it along its own lines, that is to say, by gradually enriching its own means of expression, its language. Thus a really autochthonous humanism will be formed, which will maintain the bond between the cultured élite and the mass of the people for which the élite is responsible. Secondly, it is necessary to bring this élite into contact with the highest cultural values by facilitating its participation in the actual currents of international thought and speech. Up to now, this cannot be done except by using one of the great languages of modern literature.

The Recruiting and Formation of Personnel sets another problem of an

extreme urgency. In all the Mission countries, the population of school age and wishing for instruction overflows all the existing facilities. But the difficulty is not so much to enlarge the network of primary schools, as to staff them with a relatively adequate personnel. French Equatorial Africa has seen its schools, population rise from 1 to 3 between 1930 and 1945 and from 3 to 15 between 1945 and 1954 ! India, in its educational ten year plan, proposes to deal with 87 % illiterates in a rapidly growing population. Brazil estimates that only three millions out of 15 million children go to school, because of lack of personnel. In the Belgian Congo the surplus of school-girls increases each year in a geometric progression. This surplus requires an enormous recruitment and the rapid, but competent, training of young school-masters, monitors and teachers.

3. *Guiding Principles.* — If it is true that in certain circumstances the school is not the most necessary nor the most essential of the Church's activities, it is none the less true that the Church has the right and often the duty to build up a complete educational system. The exposition of the historical aspects of education and the debate which followed showed the *need for a christian educational atmosphere* if a christian formation is to be realized, according to the lines laid down by Pius XI himself in the encyclical on education : " It is necessary that all the teaching, all the government of the school, staff, syllabus, books and all kinds of discipline should be ruled by a truly christian spirit... so that religion may be the foundation and crown of all education... It is indispensable that not only at certain hours should religion be taught to young people, but that all the rest of their formation should be impregnated with the christian spirit. "

On the other hand, in the Missions more than elsewhere, it is necessary to renew our methods, syllabuses and our educational aims. In his address on *Psychology and Education*, Canon NUTIN emphasized the need for the white teacher to acquire a respect and knowledge of the native. Every missionary should join in the study of native psychology. " Education is the stimulation and the direction of an interior dynamism of growth. " This growth takes place in every man according to a certain ideal expressed by concrete types, for instance, for the child it may be his father. The first objective will therefore be the systematic study of the needs and aspirations of the man who is to be educated ; if this is not done, we run the risk of imposing on another a system of values which will strike no chord in him. We must therefore build our spiritual and cultural structures on human psychological bases. The question arises as to whether our christian values, in their historical forms, answer to the psychological conditions of those whom we are to educate. We must first of all reach the deep human values acknowledged by the native, and adjust our spiritual conceptions to his train of thought.

What culture shall we bring to the people in Mission countries ? Fr. MASSON, the secretary for the Week, gave a clear answer to this question of principle. All will agree that it is impossible to offer them our Western educational system such as it is ; some even strongly condemn our westernized humanism. Our education ought to be steeped, not in a Western atmosphere, but in the

whole of the cultural and psychological tradition proper to each land, while being enriched by values which are truly universal because truly human. The time has gone by when the word "classic" meant only Greek and Latin. There is a classicism which is Chinese, Indian, Japanese or Indonesian and doubtless we shall one day find a "classicism," a system of natural and supernatural equilibrium, in Africa. Long and sympathetic studies will be necessary, as well as respect for the values proper to each people, and especially its language, to use them whenever possible in education.

In practice, *cultural development must be pushed forward today in three directions*. Firstly, *the normal schools must be increased*, for the lack of educational personnel can only be supplied from inside the country. The missionary should make use of a competent native teaching staff, whether religious or lay, able to replace him by degrees. The staff should be supported psychologically and materially in return for services rendered. The growth of a native personnel will accentuate the healthily autochthonous nature of the education given and increase its suitability. The training of the monitors will include a certain amount of pedagogic apprenticeship, a solid moral formation, and the knowledge of some trades useful to the village in which they are to live. Contact will be maintained between the prospective teachers and the native surroundings in which they will have to work on both the social and parochial planes.

On the other hand, *the native culture should be based on trades*. To reorganize education it is necessary to centre it on the actual lives of child or adult, by lessons based on manual work, apprenticeship to a trade, and on the family and village relationships, so as to avoid the sore of the uprooted semi-literate. Technical education should therefore make giant strides "if not, we shall lose that artisan and middle class which ought to become the solid framework of the new or renovated countries of Asia and Africa and we shall produce men out of their proper spheres, who will soon become revolutionaries."

Finally, the educational effort of the Missions should pay special attention to *the culture of the native women*. Sister Marie André du Sacré-Cœur, very cognizant of the condition of women in native Africa, emphasized the importance of this. The formation of the woman is being retarded owing to the opposition of the native milieu itself. Now, the future of the christian home requires a thorough intellectual and moral formation of the woman. The backwardness in formation must be made up, the whole of the feminine personality developed and the purity of the girls preserved by christianizing the native customs and finally, the women must be prepared for their role as wives and mothers.

These three directions for the cultural effort: the school, the trade, the family, will achieve the human and christian diffusion of the chief factors in civilization by ensuring the efficiency of the present and the stability of the future.

Religious Sociology. — *The Belgian Centre for Religious Sociology*,¹

¹ Address: 184, rue Washington, Brussels. See *Lumen Vitae*, VI (1951), 4, pp. 702-703.

founded in 1951 following on the third International Conference at Breda,¹ held a meeting on the 20th May 1954 which was of especial importance. The object of the Centre is to unite those who are studying scientifically some social aspects of the life of religion in Belgium. Placed under the patronage of the School for Political and Social Sciences at Louvain University, its president is Canon Leclercq and its members include the chief researchworkers in religious sociology. The aim of the Belgian Centre is to stimulate enquiries, coordinate work undertaken and to collect together the results. We will give as an example the report of the activities now on foot, which was made at the meeting of the 20th May. *For the Flemish Part of the Country* : A very thorough research was carried out in the Province of Limburg.² This district has this particularity that, while being greatly industrialised in the course of the last thirty years, it has kept the same very high religious level. — 2. A permanent enquiry by means of a questionnaire examined the parishes in the two Flanders. — 3. The bishop of Bruges asked for systematic enquiries in the parishes of his diocese and gave them into the charge of the Men's Catholic Action group (*Mannenverbond*). — 4. The Review of Ecclesiastical Studies of Gand (*Collationes Gandavenses*) has caused a study to be made of the correlation between religious practice and the birthrate in the diocese. — 5. A team of enquirers is examining the position of religious vocations in the region of the three frontiers : Dutch, Belgian and German. — *In the Walloon District* : 1. The Centre for Rural Studies,³ relying on the Catholic Action's groups, is directing a general enquiry on religious practice in the rural communes by means of a questionnaire inspired by that of Canon Boulard. Various teams have been formed to help in this enquiry. 2. In the diocese of Tournai sociological researches are undertaken concerning priestly and religious vocations, the milieu in which they originate, their motives and the mentality of the Christians with regard to them. — 3. Walloon Brabant is one of the best known districts because it is the subject of a follow-up enquiry. — 4. A very thorough sociological enquiry in the town of Liège is taking place, in preparation for a great mission to be held there in November 1955. A similar enquiry is preparing for the general mission of the little town of Chimay.

The chief subject of the meeting was the drawing up of an international statistical scale to be utilized in graphs, diagrams or cards representing religious practice. Up to now this scale has been different in each country. More uniformity would be desirable.

Canon BOULARD, whose work in sociology is universally appreciated,⁴ had

¹ See *Lumen Vitae*, VI (1951) 1 and 2.

² J. KERKHOFS, S. J., *Godsdienstpraktijk en Sociaal Milieu. Proeve van godsdienst-sociologische studie der provincie Limburg*. Brussels, *Lumen Vitae*, 1954, 378 p. This book has been awarded (Jules Van den Heuvel Award) by the School of Social Sciences of Louvain.

³ Address : 81, rue d'Arlon, Brussels.

⁴ His last book is really remarkable : F. BOULARD, *Premiers itinéraires en Sociologie Religieuse*, Paris, Éd. Ouvrières, 1954, 156 p.

been invited to the meeting to state the problem, make suggestions and lead the debate. He first of all gave particulars of a statistical scale based on the experience of the French. The debate which followed came to an agreement on the following points :

1. The importance of this preliminary harmonization is underlined in order to permit the drawing up of an international map of religious practice in Europe. This enlarged map will avoid dangerous sociological generalizations and allow us to appreciate national shades of interpretations.

2. An international scale could not be adopted unless it was standardized with regard to the various national methods of establishing means. The position of a particular country would be falsified by a presentation which took the situation of another as base.

3. It is normal to take a central group (about 50 %) as representing a large enough view of the ideological equilibrium, without a definite majority. This group would include the part of the scale from 40 to 60 %. Below 40 % and above 60 %, a majority exerts a true social control. The scale therefore rests on three basic zones and is distributed as follows :

1) 100 to 90 % ; 90 to 75 % ; 75 to 60 %.

2) 60 to 40 %.

3) 40 to 25 % ; 25 to 10 % ; 10 to 0 %.

4. This scale is for "adults" (over 21), considering that the figure of 49 % of practice for adults involves the obligation of religious practice for 52 %.

5. We cannot hope to show on the same scale the numbers of baptisms and that of Sunday attendance ; for the first takes the whole of the population as its base, while the latter only refers to the christian community. Moreover, baptism comes into a series of religious acts with a social tradition, while attendance at Sunday Mass and Easter Communion are acts of personal practice.

6. The three basic groups do not, properly speaking, represent "religious atmosphere," for a slight percentage may indicate a growing degree of christianity as well as one on the point of extinction. But these zones of different colours only indicate the presence or absence of social pressure in one direction or another.

Albert DRÈZE, S. J., *Brussels*.

Germany.

76th Katholikentag Held at Fulda from the 31st August to the 5th September 1954.— The newspapers have described the beautiful natural surroundings in which the 76th German Katholikentag took place at Fulda : the warm welcome given to foreigners by the population, and especially by the organizing committee of the Congress, presided over by the Prince of Löwenstein ; they have recounted as well as possible the grand ceremonies which took place in the cathedral and in the open air, attended by all the German episcopate, foreign prelates, and crowds which were remarkable in their fervour.

This Congress took as its motto and fundamental theme Christ's words : " You shall be my witnesses. " The religious manifestations of these few days bore a first and particularly moving witness, seeing that it took place only a few miles from the " Iron Curtain, " in an atmosphere of fear for the future. But this witness of barely a week's duration could not suffice. The Christian must be the " Witness of Christ " in all spheres of life. The role of the fifteen study sections of the Congress was to search out the principles and methods of a continuous social and individual witness. Each section explored a well defined territory : the family — the world of children — professional life — sport — art — politics — religious life — the missions — international associations, etc. The papers were characterized by their great technical value : the discussions, directed with skill by the presidents of the sections, were fruitful, in spite of too many insufficiently practical speeches.

The International Centre of Studies for Religious Formation, which publishes the collection of handbooks on religious instruction, " Witnesses of Christ, " was anxious to share in the manifestations of faith and in the studies of the Katholikentag, whose basic theme responded so well to its interests. The work of the 3rd section on Christian witness and vocational training was especially in line with these, the review *Lumen Vitae*, the organ of the Centre, having dealt with these matters in its special number of 1951 : no. 4, entitled Christian Education and Vocational Schools. This 3rd section gathered together about 150 participants, of which a third were priests and two thirds lay men or women. It was presided over by Dr. Philipp Behler, Regierungsdirektor, the author of a study on the pedagogy of the vocational school. After a remarkable opening speech, defining the work to be done, he led the debate with tact, skill and broadmindedness. The papers and discussions were on the following themes : business as a factor in education — commercial schools as centres of education — the vocational training of girls. Professor Dr. K. Abraham of Mannheim, first speaker, showed himself to be especially prodigal of his learning and his experience.

The above subjects were studied from the psychological, social and economic points of view. They were not dealt with so much from the religious standpoint. Detailed examination was made of the preliminary, material and spiritual, conditions of an atmosphere which would enable christian witnessing to develop normally in young people, apprentices or pupils of the vocational schools. On the other hand, the supernatural content of christian witness was taken as granted and its practical insertion into daily vocational life only indicated superficially. While recognizing the value of the work realized, one could have wished that the exposés had taken place in a more supernatural light.

The Germans of the Eastern zone, who shared in a very small number of the meetings, often regretted that the debates met their own preoccupations so little, coming as they did from such different surroundings. However, they met with much sympathy and some among them gave vent to their wishes as well as their gratitude in eloquent terms.

Fervent prayers, recited at the beginning and the end of each meeting, and the protection of St. Boniface, whose grand figure dominated this congress, will obtain God's blessing on the work of these memorable days.

L. MEILHAC, *Brussels*.

Ireland.

A Doctorate « Honoris Causa » Conferred at Dublin for Work in Religious and Medical Psychology. — The National University of Ireland celebrated its Centenary in July last (1854-1954). On the 20th July, before the delegates from 70 foreign universities, a solemn meeting conferred the title of doctor 'honoris causa' on eighteen persons chosen from the various sections of the scientific world. Religious psychology was represented by Doctor Gregory ZILBOORG, a psychiatrist and psychoanalyst in New York, professor of the history of medicine at the Johns Hopkins University, well known for his *History of Medical Psychology* (Norton, New York, 1941), for his essay on *Mind, Medicine and Man* (Harcourt Brace, New York, 1943), and for numerous works and articles on medical, criminal or religious psychology, published in the United States (*Atlantic Monthly*, *Psychoanalytic Quarterly*) and in Europe (*Supplément à la Vie Spirituelle*, Paris, *Archivio di Psicologia*, Milan). Here is an extract from the address read by Rev. E. F. O'DOHERTY, professor of psychology at Dublin University, to introduce the new Doctor of Science :

" Dr. Zilboorg's studies in the mind of man are profound. Unlike many more popular writers in this field, the easy generalization and false philosophical basis are not his way. We are particularly indebted to Dr. Zilboorg for his defence of human freedom and the spiritual nature of man, and for his studies in the relations between psychology and religion. His gifted mind, at home in the great tradition of scholarship, is itself a guarantee of the importance of his findings on these topics. They are also the result of his life-long clinical experience. It was exciting to hear Dr. Zilboorg lecture to a large audience at the headquarters of British medicine. For his lecture amounted to an illuminating commentary on the Holy Father's address to psychiatrists some months earlier.

" A spiritual outlook is indispensable in the study of man's spirit. Gifted in this, as in so many other respects, Dr. Zilboorg will exercise an ever widening influence on the study of mind. "

A. GODIN, S. J., *Brussels*.

Portugal.

Everyone Goes to the Catechism Class. — We would like here to give an account of a type of experience which is spreading in our country and which has, we think, a certain importance. It is a catechetical scheme developed by travelling religious among the population of the rural parishes of the Lisbon patriarchate. We will mention by way of example the series of

lessons to children, talks to adults and meetings for catechists which we carried out in a small town belonging to the parish of Aldeia Galega.

1. *The Social Surroundings and Religious Situation.* — At eight o'clock in the morning we took the motor coach from Lisbon to Paiol, where we arrived two hours later. Everyone belonging to the town works in the fields ; vineyards are everywhere. In the season, workers come from far away to lend a hand.

There is no destitution ; each one has what is indispensable to live on. There are several large landowners who come from time to time to visit their properties and often stay there during the best time of the year.

Most of the landowners are present at Sunday Mass, a certain number of women and some men of the workingclass, girl catechists and children.

Very few confessions and communions, and 30 % of irregular marriages ; the families are, however, stable and there are no unbaptized children.

The priest has the cure of two parishes, each containing several small towns distant from one another, which means that not everyone is able to go to Mass every Sunday.

The children's catechism class takes place in the school. On our arrival we found 80 waiting for us. Also at the school the meeting for catechists in the afternoon and the evening talk to the men and women will be held. Will they be there ?

The children have undertaken the propaganda. They are delighted with the big coloured pictures which they have seen, and are determined that father, or at least mother, shall come and see them too.

In the evening the audience is larger than we had dared to expect. Many have come from curiosity, for they have never seen a nun in their town before. But there is also a desire to hear the things of God spoken of. They are there, standing or sitting as they can, and there are others looking in at the open windows.

We explain to them that we are reparatory missionaries, that is to say, religious who teach Christ's doctrine in reparation for those who are propagating wrong doctrine, dangerous for souls.

2. *The Doctrine and Method.* — We tell them the subject of our meetings : during these days, we will talk together every evening of the meaning of life, looking for an answer to these questions : *Who am I ? Where have I come from ? Where am I going ? By what road ?*

The answer to all these questions is to be found in the Gospel with the revelation of a God Who loves us and Who alone can give us the fulfilment of our longings for happiness.

The audience keeps on increasing : a larger room must be found and we transfer to a spacious barn. How many are present ? 800 ? 900 ? perhaps more. There are no chairs nor tables. The Sister has to stand on a bench to make herself heard. Elderly persons bring chairs or camp stools, the others remain standing. They come half an hour early in order to get the front places, some coming from several kilometres away.

We touch on the points of Christian doctrine which seem most necessary

to us, in view of the surroundings : the Incarnation, the public life of Jesus, the parables of mercy, sin, pardon. The audience is moved, the women weep. We talk of the miracles, the proof of the divinity of the Saviour. He is almighty. The multiplication of the loaves, the promise of the Eucharist, carried out at the Last Supper. Who will not want to communicate ? Everything is referred back to love.

We talk much of the Sacrament of Penance so as to prepare these souls of good will for confession. Children of God by baptism, brethren of the Christ with Whom we should always be united, it is sin which separates us from Him. There is need to return to God by a good confession. When we love someone, we do not offend them.

The little church being minute, we prepare the barn for Sunday Mass, decorating the walls with palm branches. The improvised altar stands out between red and white curtains. We enlisted for this all the young people who had been to the meetings and who were glad to do what was asked of them.

Saturday comes. In the evening, in honour of Our Lady as at Fatima, a procession with candles takes place all round the town.

In the afternoon the parish priest, aided by another, heard confessions. We had told our audience to pray, talk to Jesus as to a friend. One young man came out of the confessional and kneeling near us prayed in a low voice in the simplicity of his heart : " Our Lord, thank you for having forgiven me. Help me not to commit any more sins. "

That sums up everything. The next day's Communion will be a fervent one.

On Sunday, there are six adult first communions. Several marriages are to take place and everyone is in good dispositions.

But we must go. The passengers in the motor coach must have been greatly surprised to see the crowd accompanying the two nuns in blue cloaks : men, women, children, about 200, waving berets or handkerchiefs, and shouting loudly with no shade of human respect : " Au revoir ! Long live the little Sisters ! "

Sister MARIE DE LA TRINITÉ
DE SANDE E CASTRO, *Lisbon.*

Yugoslavia.

Religious Instruction of Young People in Yugoslavia to-day. — Before the war, the scholastic laws of the former Austria still regulated all the religious education of youth in Yugoslavia. Religious classes, attendance at mass, frequentation of the sacraments, were obligatory in all the schools. The priest-teacher of religion was considered by the public authorities and pupils as one of the official masters. He gave his lessons, organized the liturgical services, exercised a real control over the religious life of the pupils, and had at his disposal, in order to help him to carry out this task, the whole authority of the school and the disciplinary equipment. Absence from mass or

the school communion was the equivalent of an hour missed without excuse. It is easy to imagine the psychological consequences of such practices on the priest-teachers and pupils alike. We must take these facts into account if we wish to understand the present situation and the novel problems which have faced the clergy in Yugoslavia since 1945.

The law of the 27th May 1953, which did no more than codify more or less faithfully the situation which had existed since 1945, clearly lays down the juridical conditions under which the priest can now undertake the religious formation of youth. Article 4 says : " The school is separate from the Church. Religious instruction of young people will be given in the churches, temples, and other places designated for that purpose... " And article 19 defines : " It is not permitted for pupils of the regular schools to attend religious instruction during school hours. For a child to attend lessons in religious instruction the permission of the father and mother and consent of the child are necessary. " The priest responsible for the religious formation of the young has therefore only at his disposal the general framework of parochial pastorate : Sunday Mass with sermon, the usual ceremonies, preaching and devotions, religious lessons given in the church to those children who want to come and whose parents have both given their consent.

It can be said that the Catholic clergy in Yugoslavia have rapidly adapted their methods of the religious pastorate of the young to the new situation. The fruits of this effort are clearly to be seen. No doubt, a good many of the children and adolescents now escape the priest's influence because of the present position, religious ignorance is increasing and sacramental practice is diminishing among the new generation. All the same, it is true that in all parishes, rural or urban, a considerable number of young people regularly attend Sunday Mass, receive Holy Communion each month, or at least go to their Easter duties. Very few children fail to make their first communion or refuse to be confirmed. As for the religious lessons, given by the priest in the church during the week, the position varies very much in the different parishes. There are some — and they are not rare — in which the attendance amounts to practically 100 %. There are others, especially in the towns, in which the number of children who attend the lessons at all regularly is minute. They are content with too slight a preparation for First Communion and Confirmation.



The position of the Church in Yugoslavia has taught the clergy two things. First of all, *the part played by the christian family* in the religious formation of its children. Much more insistence is being now laid on the parents' responsibility, and not without success. In general, the parents' conscience has greatly developed in this respect since the war. Some parish priests leave nearly all the preparation of children for their first communion to their mothers and instead of talking to the children, talk to their parents.

The second thing which the priests have learnt by reason of the present position, is a new method of catechesis, or rather, they have rediscovered a

practice which is old in the Church : that of St. Francis Xavier, for one. From the very fact that the religious lessons have to be given in the church, in front of the tabernacle, it has been possible to make of these lessons a real catechesis, in the ancient sense of the word. It is an introduction of the young Christian to the religious life of the parish ; he is taught to pray, sing, attend Mass, to go to the Sacraments. The truths explained find a place immediately in the liturgical life of the young parishioner. Doubtless, there is a risk of the children losing a little of the respect due to the church, for it is very necessary to make the lesson into a dialogue, but constant effort will forestall this danger. The catechesis is primarily based on the life of Jesus or the saints and the lesson is interrupted by hymns and prayers.

One of the chief difficulties which priests have encountered in this work is the need of inventing almost everything and constantly renewing their efforts. Each one gains his experience and tries out his method. By means of these attempts a young people's catechesis is slowly being fashioned which promises to be fruitful.

A PRIEST of the country.

II. LITERATURE

DUTCH LANGUAGE

1. **Methodology.** — Everything of interest to education and teaching from the Catholic point of view is to be found reviewed in a solid and succinct manner in the *Katholieke Encyclopedie voor Opvoeding en Onderwijs*.¹ One of the editors, professor KRIEKEMANS, has published also a work on family pedagogy : *Gezinspaedagogiek*.² Psychology of different ages is dealt with in the series, *Jaren der Jeugd*.³ Canon DECOENE gives us the fruits of his erudition and experience in his article : *Grondproblemen der Christelijke Paedagogie*⁴ and in two small books dealing with infants : *Godsdienstige Kleuterpaedagogiek*,⁵ while his colleague Inspector VANDEVELDE treats of the improvements in the Belgian catechism of 1946 in *De vernieuwde Inhoud van onze catechismus*,⁶ while practically passing over in silence the imperfections of the text. The Federation of middle education, when publishing its new syllabus : *Leerplan, Godsdienst*⁷ (also in French) has framed it in directions in which the most important methodological tendencies of modern catechesis are embodied.

2. **Bible and Doctrine.** — The most decisive element in the catechetical revival consists in the return to the fundamental unity between the biblical and dogmatic points of view of the christian message. The latest manuals are very successful in applying this capital progress, such as those of the "Vrouwen van BETHANIE," *Het ware Licht*⁸ meant chiefly for non-Catholics, those of the Fathers of the Canisium Catechetical Centre : HOLLANDER, *Christus tegemoet*⁹ for primary education and HIJMAN, *Eeuwig leven*¹⁰ for secondary schools. The new editions of our series *Leven in Christus*¹¹ are orientated in the same direction. This unity is also to be found in the remarkable report of the sacerdotal days organized in the Gand diocese : *de levende God*.¹²

¹ I, II, III, Den Haag, Pax en Antwerpen, 't Groeit, 1951-1954, 695, 769, 854 p.

² Antwerpen, Ned. Boekhandel, 1953, 236 p.

³ I. CHORUS, *Zuigeling en Kleuter*. — II. Sister GAUDIA, *Het Schoolkind*. — III. HEYSTER, *Het Meisje*. — IV. CALON, *De Jongen*, Heemstede, de Toorts ; Hasselt, Heideiland, 1952-1953, 175, 186, 167 and 186 p.

⁴ Antwerpen, Standaard, 1953, 251 p.

⁵ I, II, Brugge, Verbeke-Loys, 1949-1951, 54 and 83 p.

⁶ Tielt, Lannoo, 1954, 163 p.

⁷ Lier, Van In, 1953, 55 p.

⁸ Den Haag, Pax en Antwerpen, 't Groeit, 1954, 374 p.

⁹ I, II, 's Hertogenbosch, Malmberg, 1953-1954, 320 and 320 p.

¹⁰ I, II, 's Hertogenbosch, Malmberg, 1953-1954, 90 and 94 p.

¹¹ Brugge, Desclée de Brouwer, 1953-1954, about 128 p.

¹² Gent, Collationes gandavenses, 1954, 148 p.

Other publications dwell on different aspects: exegetics: DENAUX, *Uit de Oergeschiedenis van het Oude Testament*; ¹ intuitive: LOMMERS, *Bijbelse Platen*; ² constructive: DE WEIJER, *Godsdienstplaten van het flanelbord*; ³ anecdotic but too fantastical: VANDERSTEIN, *De Avonturen van Judi*; ⁴ theological: KOENDRAADT and others, *Verklaring van de Katechismus der Nederlandse Bisdommen*. ⁵

Among the numerous publications of the Marian Year we may mention the precise study by SCHILLEBEECKX, *Maria, Christus, mooiste wonderschepping*, ⁶ and the film-strips with commentary: *Maria in de rozenhaag der kunst* ⁷ as well as the very fine pictures of works of art in colours: *De Litanie van Loreto*. ⁸

3. **Liturgy.** — A collection of progressive manuals and missals composed by GILLISSEN, *Het Meesterstuk der Liefde*, ⁹ is meant for primary schools. The film strips, *Eucharistie*, ¹⁰ the first of which gives a very good idea of the sacrifice, is more suited for the older children. The two coloured films, made by Fr. Willame, have also appeared with an explanatory pamphlet in Dutch: *De H. Mis, het offer van het christenvolk*. ¹¹ For the liturgical year there is an excellent explanation of the Sundays: Sister FRANCISCUS, *Opvoeding tot kerkelijk leven*. ¹² The Benedictine Fathers of Mont-César publish numerous liturgical texts and, in collaboration with "Comité voor Liturgische Zielzorg" pastoral guides which are very suggestive: *Advent, Vasten, Paaswake, Doopsel, Vormsel, Overledenen*. ¹³ The work of VAN DODEWAARD and others, *Met de Heer der Heiligen het jaar rond*, ¹⁴ contains an exegetical, liturgical and dogmatical study of the Proper of the season.

4. **Spiritual Reading.** — The problem of the spiritual life of the laity is studied by SMITS van WAESBERGHE, *Gods wil, uw heiliging*. ¹⁵ A great number of lives of saints are produced, either in monographs or in anthologies, for instance, HUYBEN, *Met de Heiligen het jaar rond*. ¹⁶ Finally, several collections of pamphlets give easy access to various religious subjects: *Bekeerkingen*

¹ Brussel, Chr. Onderw. Verbond, 1954, 94 p.

² Lommel, Lommers, 1953.

³ Rotterdam, De Weijer, 1953, 10 maps.

⁴ I, II, Antwerpen, Sheed and Ward, 1953-1954, 32 and 32 p.

⁵ I-IV, 's Hertogenbosch, Malmberg, 1951-1953, about 300 p.

⁶ Antwerpen, Apost. v. d. Rozenkrans, 1954, 109 p.

⁷ Leuven, C. P. O. A. 3593, 60 pictures.

⁸ Amsterdam, Encepe, 2 films, 25 pictures each.

⁹ 3 Handleidingen, 3 Opdrachtboekjes, 4 Gebedenboekjes, Utrecht, S. Gregorius-huis, 1950-1953.

¹⁰ Leuven, C. P. O., 4 films: A 3504-3507, each one about 40 pictures.

¹¹ Brussel, Stopcolor, 2 films (colour), 25 pictures each.

¹² I-IV Schijndel, Zusters van Liefde, 1949-1951, 268, 282, 360 and 424 p.

¹³ Leuven, Abdij Keizersberg, 1952-1954, 50 p. or so.

¹⁴ Hasselt, Heideiland, 1954, 495 p.

¹⁵ I-II Hasselt, Heideiland, 1954, about 600 p. in each.

¹⁶ Haarlem, Antwerpen, Gottmer, 1954, 604 p.

van de XX^e eeuw,¹ *Berggidsen*,² *Humanitas*,³ *Logos*.⁴ The most recent, by *Zonnewijzer*⁵ begins with extracts from the Old Testament at a very low price.

The reader will find further titles in the list of books sent to our Centre.

Marcel VAN CASTER, S. J., *Brussels*.

ENGLISH LANGUAGE

This bibliographical review is really a review of *catechetical literature* in its broadest sense. In reviewing books on holy Scripture, apologetics, liturgy and the pastorate, we merely draw attention to the development of the subject and the methods of *catechesis*. This work has been made possible for us thanks to the kind cooperation of Sister M. Janet S. C., Curriculum Consultant Secondary Schools, together with Sister M. Joan, O. P., Curriculum Consultant Elementary Schools for the United States; of the Rev. Fr. Gilleman, S. J., St. Mary's Theological College, for India, and of various correspondents in other English-speaking countries.

The personal culture of teachers and scientific works. — 1. *Holy Scripture*. — The publications here suggested for religious teachers and catechists range from a simple reproduction of the text accompanied by a few notes to the most comprehensive commentaries. Under the patronage of the *Episcopal Committee of the Confraternity of Christian Doctrine*, the four Gospels⁶ have appeared in four attractive brochures, with numerous marginal headings and short notes at the foot of the pages to clarify the meaning of the text. *The New Testament*⁷ in six parts, for the "Discussion Clubs," also has numerous marginal headings. Each scene or discourse is followed by questions to be answered; after each "unit" of several chapters is an application and an exhortation to a personal apostolate. It is a work of real practical importance for Catholic Action especially. Stephen J. HARTDEGEN, O. F. M., in *A Chronological Harmony of the Gospels*⁸ endeavours to establish the historical concordance of the different events and discourses in the Gospels. The text is very well produced in several columns; notes, synoptic tables and maps make the book useful for study.

Some publications are useful without scientific pretentions. *Maps of the Land of Christ*,⁹ by Frs. E. SERAPHIN and J. A. Kelly, O. F. M., is a collection of maps and explanations on a large scale which show the positions of the towns, villages and country districts through which Jesus passed, doing good.

¹ 20 pamphlets, Brussel, Foyer Notre-Dame, 1951-1952, 16 p. each.

² 5 booklets, Antwerpen, Hoogland, 1952-1953, about 60 p. each.

³ 5 booklets, Tiel, Lannoo, 1953, about 60 p. each.

⁴ 10 booklets, Tiel, Lannoo, 1951-1952, about 60 p. each.

⁵ Utrecht, Antwerpen, Spectrum, 1954, 380 p.

⁶ Paterson, U. S. A., St. Anthony Guild Press, 1952, 3rd ed., 80 p. per vol.

⁷ Paterson, U. S. A., Confraternity Publications, 1953, 111 p. per vol.

⁸ Paterson, U. S. A., St. Anthony Guild Press, 1945, 222 p.

⁹ Paterson, U. S. A., St. Anthony Guild Press, 58 p.

The Guide to the Bible,¹ an English version of a small book published by the Benedictines of Maredsous (Belgium) gives the reader some brief notes on each of the 72 books of the Bible, following a general orientation which brings out very well the vital message of the Scriptures. We may mention as a very edifying treatment of the tenor of Christ's life, *The Life of Christ*,² by the Abbé FOUARD, the English version of a widely-known book which Cardinal Manning described as being "golden."

After nine years' work, a team of Catholic scholars have published *A Catholic Commentary on Holy Scripture*,³ a book the need of which has been felt for a long time, composed of no less than 1312 pages (in octavo in four columns) whose value will be appreciated by scholars themselves. The work contains first 15 articles introductory to the Bible in general: The Place of the Bible in the Church, The Inspiration and the Inerrancy of Holy Scripture, The Political Geography of the Holy Land, Archaeology and the Bible, 5 articles of introduction to the Old Testament: The Meaning of the O. T., The Religion of Israel, The Chronology of the O. T. Next comes the commentary on each of the books of the Old Testament. There are 12 introductory articles to the New Testament: The Textual Criticism of the N. T., The Pagan World in N. T. times, Christianity in Apostolic Times, The 'Brethren' of the Lord. This is followed by commentaries on the Books of the N. T. which, like those on the O. T., combine excellently even in their typography, the sacred text and the reflections of the commentators; in their fullness and exactness they will be of great use in the comprehension of scriptural teaching.

New English editions of the works of G. RICCIOTTI: *The Life of Christ*⁴ and *Paul the Apostle*⁵ meet with equal success. Both books follow a similar plan, a thorough critical introduction and a biography. The introduction sets up the geographical, cultural, intellectual and religious backgrounds of the lives of Jesus and St. Paul, giving also the sources, the history of criticism and the chronology. The lives are then told according to chronological order, with much historical, psychological and religious insight. Excellent maps and illustrations add to the value of these books for any library.

Finally, let us mention *The Saviour. The Four Gospels in One Narrative*, by C. BULCKE, S. J.⁶ As Fr. Volckaert remarks in his brief but substantial introduction to this volume, we do not possess an authentic "biography" of our Saviour, giving the exact succession of the happenings and movements that marked His life. Each of the Evangelists has grouped the events in his own way, though a certain broad chronology can be detected under their narratives. To harmonize these narratives into one "life of Christ" has ever been the desire of Christian piety and the ambition of Christian scholarship. Fr. Bulcke's "Harmony" is based on the best modern authorities,

¹ London, England, Sands and Co., 1953, 92 p.

² St. Paul, U. S. A., Catechetical Guild, 1954, 415 p.

³ London, England, Thomas Nelson and Sons, 1953, 1312 p.

⁴ Milwaukee, U. S. A., The Bruce Publishing Co., 1952, 703 p.

⁵ Milwaukee, U. S. A., The Bruce Publishing Co., 1953, 540 p.

⁶ Calcutta, India, The Little Flower Press. Review sent to us by Fr. Gilleman.

and it uses, in this 7th edition, the *modern English* version by Mgr Knox. It is the most popular Harmony of the Gospels in India. Two excellent maps are added, one of Palestine, the other of Jerusalem. The detailed alphabetical index gives a complete and classified list of Christ's miracles, parables, discourses, etc. This elegant volume, handsomely printed, will be welcomed by the priests and the laity alike, but particularly by Catholic schools. There is probably no teacher of religion who has not felt the need of such a work.

2. *Apologetics*. — The basic idea of the following books is a living apologetic, on the mark, answering to the most diverse requirements. *Certainly, I am a Catholic* ¹ expresses in a downright manner the convictions of a young intellectual, Thomas McDERMOTT, who considers that Catholicism is the only way of life acceptable to a reasonable man. Objections are beheaded with enthusiasm and a modern outlook. Mrs Dorothy FREMONT GRANT, in *What Other Answer* ² is more subtle and insinuating. Her exposés are chiefly addressed to women, hence their tone of light conversation, abundance of detail, simple and clear conclusions, which put the protestant or unbeliever to confusion. The same familiar style, but less literary pretention, is adopted by the Rev. J. P. HOLLAND in *Let's Talk It Over*. ³ He contrasts the "Catholic mentality" with the non-catholic on religious and moral problems, without bringing in personalities. The book is the product of pastoral experience of modern problems.

We owe to I. C. Scoles, S. J., a new edition of *The Lord, My Light*, ⁴ by J. RICKABY, S. J., a collection of talks addressed to the undergraduates of Oxford and Cambridge. Fr. Rickaby, master and an eminent guide of youth, speaks the language both of reason and of history. Drawn from these two sources, the book is full of light and interest.

Two books on apologetics have appeared in India, one by Fr. F. LE JOLY, S. J., *The Life of Jesus Christ* ⁵ and *New Apologetics*, ⁶ by A. REHM, S. J. The former is a book which many missionaries have been waiting for : a straightforward presentation of Christ and His Church for the educated non-Christian, attractively written and aiming at establishing contact between the soul and Christ rather than providing a complete course of Christian doctrine. The essential doctrines are here, presented without controversy of any kind : the manner is positive throughout, but the exposition is calculated to forestall some fundamental difficulties of Hindus and Muslims.

The choice and order of the subjects is admirably adapted to the purpose. Beginning with the Beatitudes (the Kingdom), the Law of the Kingdom (love) and the Lord's Prayer, we pass on to the credentials of Christ, His divine sonship, His sacrifice and triumph, the life He brought on earth (grace). Then we see Christ continued in His Church ; His witnesses, the

¹ Milwaukee, U. S. A., The Bruce Publishing Company, 1950, 154 p.

² Milwaukee, U. S. A., The Bruce Publishing Company, 1950, 274 p.

³ Milwaukee, U. S. A., The Bruce Publishing Company, 120 p.

⁴ Westminster, U. S. A., The Newman Press, 248 p.

⁵ Calcutta, India, Orphan Press, 140 p. — Review sent by Fr. Gillemann.

⁶ Ranchi, India, Catholic Press, 3^e éd., 89 p. — Review sent by Fr. Gillemann.

Apostles ; the uniqueness of Christianity ; the signs of Christ working among us ; the miracle of unity and the miracle of sanctity. The book concludes with a challenge ; love calls for love. An appendix gives a set of prayers for everybody.

The treatment of some of the questions could, perhaps, be further improved in future editions. But such as it is, this little book will be, we think, of very great service to missionaries. Though it is written for non-Catholic readers, Catholics too will profit by it. Several fine illustrations enhance its attractiveness.

The second of the two books, *New Apologetics*, which the author intends primarily for the upper standards of Indian High Schools, are " new " by an occasional allusion to Indian problems and chiefly by their form, the question and answer method, which gives the whole a remarkable concision : a complete course of apologetics within 89 small pages. The style is lively, adapted to the young. Though we think that systematic courses of apologetics at high-school level are useless for dull boys and suggest mainly difficulties and doubts to the brighter ones, Fr. Rehm's book may be useful in solving occasional difficulties or in supplementing a positive course of dogma... Some inaccuracies or over-simplifications should be corrected and some loose arguments adjusted.

3. *Theology of the Spiritual Life*. — Translations and original works are continually enriching English Catholic literature on this subject. *The Trinity in Our Spiritual Life* ¹ is a spiritual treatise taken from the writings of Dom Columba MARMION and centred on the place which the Holy Trinity should occupy in our daily life. This book deserves to be as widely-known as the other works of the famous Abbot of Maredsous. Another ascetical work, *Sanctity through Trust* ² by Fr. J. SCHRIJVERS, C. SS. R., views the spiritual life from the angle of trust and abandon. It is a viewpoint which every school-master should develop further.

The original works, books by English-speaking authors, without being so fully developed, witness to a fine theological sense, zeal and originality. There is a fervent desire to instruct and enlighten. Sanctity in general is the subject of *The Secret of Holiness* ³ by Fr. JAMES, O. F. M. Cap. In a few chapters which flow smoothly, the secret of sanctity (a return to Our Lord Jesus Christ) is described with plenty of sound doctrine, vivacity and religious spirit.

In *Sanctifying Grace*, ⁴ Fr. Aeg. DOOLAN, O. P., studies the teaching of the scriptures on the role of grace. It is succinct and analytical and easily understood by the faithful. Nature, necessity, effects and conditions of actual grace are well explained in *Actual Grace and Spiritual Life* ⁵ by J. V. MAT-

¹ Cork, Ireland, The Mercier Press, 1953, 241 p.

² Cork, Ireland, The Mercier Press, 1953, 164 p.

³ Cork, Ireland, The Mercier Press, 1951, 178 p.

⁴ Cork, Ireland, The Mercier Press, 1953, 108 p.

⁵ Cork, Ireland, The Mercier Press, 1950, 158 p.

THEWS, S. J. Each chapter consists of a theoretical and practical section, an arrangement which demonstrates the too little recognized importance of actual grace. R. H. BAIER gives a general outline of the spiritual life in *Supernatural Life*.¹ Sixty paragraphs of an exclusively notional character, useful for impressing the essentials of doctrine on the memory.

The requirements of the spiritual life with especial application to women are demonstrated in the models proposed by Fr. G. VANN, O. P. in *Eve and the Gryphon*.² This psychological and religious study of St. Catherine of Siena, Our Lady, St. Monica and the figure of Beatrice, created by Dante, well deserve the popularity to which the numerous editions testify.

*Franciscan Life in Christ*³ by M. STIER, O. F. M. Cap., can usefully be read as an initiation into Franciscan asceticism. In spite of its dryness and lack of unction, this book gives a good idea of the general and particular principles of the spiritual life of St. Francis' disciples. A good summary would be welcome.

Catechesis. — 1. *Theory.* — Several books intended for the formation of teachers of religion and catechists give the broad outlines of the theory of catechesis. *Teaching the Religion Lesson*⁴ by K. CRONIN, C. M., is still up to date. It contains general considerations and practical orientations; it is a substantial compendium of catechetical pedagogy much appreciated in England. *Teaching Religion*⁵ by the Rev. J. B. COLLINS, S. S., is the fruit of long experience. Teaching is a vocation and an art. The teacher in any field needs spiritual formation and adequate understanding of the pupil to be taught, the subject matter and methods to be used, and the ends to be attained. This is more true in reference to teaching religion than in any other area since no course is equal in dignity. From a background of twenty-five years spent in training and directing the practice teaching of priests, seminarians, Brothers and Sisters, laymen and laywomen, Father Collins has developed a manual of real value not only for those engaged in training future teachers, but also for teachers already engaged in this important work.

The author shows familiarity with modern techniques and instructional materials. He places particular emphasis on what he calls "The Integrated Activity Method," which is really an attempt to take over the principles underlying the natural process of learning as explained by Aristotle and developed by St. Thomas Aquinas. In outlining a lesson plan in six steps the author acknowledges his indebtedness to modern interpreters of the Herbartian method such as Rein and Morrison. He wisely sets the steps in two parallel columns, one centering on the teaching process and the other on the

¹ Paterson, U. S. A., St. Anthony Guild Press, 78 p.

² London, England, Blackfriars Publications, 1954, 71 p.

³ Paterson, U. S. A., St. Anthony Guild Press, 1953, 290 p.

⁴ London, England, Paternoster Publications, 1952, 94 p.

⁵ Milwaukee, U. S. A., The Bruce Publishing Co., 1953, 422 p. — Reviewed by Sister Mary Janet.

learning process or the pupil. By so doing he recognizes the most important principle in education, namely, the necessity of pupil response, assimilation, and application.

Special sections in the book give fairly adequate treatment of teaching as applied to particular problems, one of which is that of the religion course in high school. Understanding of adolescent psychology is clearly evident. The section of content of the high school religion course is too short for complete adequacy, and yet it contains a surprising amount of information by way of the general topics to be treated.

Particularly commendable is the recognition that teaching religion from elementary school through college should be a unified and sequential procedure. This gives value for teachers at all levels.

The short pamphlet by F. J. SHEED, *Are We Really Teaching Religion*,¹ contains a lecture originally given by the author to the Teaching Nuns of Ireland, gathered in annual conference in Dublin. To it have been added a few notes on God, man, Christ our Lord, and on the Union of these three. The latter part is intended primarily to provide parents with a key to the doctrinal formation necessary for their essential co-operation in religious instruction. Mr. Sheed writes in crystal clear style, and in this pamphlet he asks straightforward questions and makes many significant observations. More than anything else Catholic teachers should be concerned with actual attainment of the aims of teaching Religion, and periodically they should undergo selfexamination on this very point. Mr. Sheed offers an excellent method. In the first section the pamphlet asks four test questions, to which one wonders if all teachers of Religion give satisfactory answers. Every teacher might also ask himself: "Am I absolutely soaked in the New Testament... in the Church's dogmas?" Mr. Sheed indicates that most of the ones he has met are not so soaked in these Living Waters. The pamphlet offers a challenge which no Catholic teacher can afford to ignore.

General directives, technical advice, detailed schemes, form the contents of two notable pamphlets published by the Confraternity of Christian Doctrine. Course for *Training Religion Teachers*,² by THE MISSION HELPERS OF THE SACRED HEART is meant for training catechists for official primary schools. *How to Plan and Conduct the Parish CCD High School*³ deals with the higher religious courses in parishes. These pamphlets have a real pedagogic value. They treat the doctrine in a modern way and the application of methods is carefully practical. They deserve to be widely known.

2. *Primary and Secondary Education*. — The educational handbooks, more or less detailed according to their immediate aim, witness by their number and diversity to the interest taken on all hands in a solid religious basic formation and in its perfecting.

¹ London, New-York, Sheed and Ward, 1953, 35 p. — Reviewed by Sister Mary Janet.

² Paterson, U. S. A., Confraternity Publications, 1952, 64 p.

³ Paterson, U. S. A., Confraternity Publications, 1953, 60 p.

*My First Catechism*¹ is an extract from the official text of *A Catechism of Catholic Doctrine* approved by the Irish hierarchy. The questions and responses are reduced to the essential and the coloured illustrations fill some of the gaps in the official text for little ones. Also illustrated, but not in colours, *The Catechism in Pictures*² of the Most Reverend C. JURGENS is in use in the Philippine Islands. This catechism in exposés, in which questions and answers come at the end of the lessons, is written according to the best pedagogical principles; it would, however, be improved by a more attractive format.

The works of the Rev. F. H. DRINKWATER deserve to have a special mention. For children over eleven he has published *The Abbreviated Catechism with Explanations*.³ Better than the Little catechism and better also than routine explanations, this little book is well able to initiate children in the riches of religion (*Lumen Vitae*, V (1950), pp. 511-512). *Twelve and After*⁴ by the same author is a more detailed book meant for teachers. Its course takes two years. Emphasis is laid on the person of the Saviour working in the world, in souls and in His Church. But masters instructing those of school-leaving age have to ensure that they possess an adequate amount of religious convictions; Fr. DRINKWATER has just published *Talks to Teen-Agers*⁵ with this end in view. The headings indicate the spirit in which it is written: Our Friends, Our Responsibility, On Sport, On Authority, Our Conscience, On Choosing, The Sacrament of Apostles. They are not exactly chapters, but a series of subjects suggested as suitable to start conversations and debates. We may also mention *Fourteen Catechism Plays*:⁶ sketches and dialogues ingeniously illustrating one or more points in the catechism.

Under the title *Christopher's Talks to Catholic Children*,⁷ D. L. GREENSTOCK has published a course of religious instruction given in the open air in the form of attractive talks to convalescent children. The whole of the doctrine is clearly set out and very attractive drawings are embodied in the text.

*A Handbook of Catholic Doctrine*⁸ in three volumes, published by the Church Affairs Department of the Southern African Catholic Bishops' Conference, represents a notable attempt to apply intuitive and active methods to religious instruction. Intended for every class and course of lessons, it begins by giving the official syllabus, then follows with doctrinal expositions and pedagogic directions. This handbook initiates catechists and religious teachers in basic christian truths and practices and also gives them a general religious training adapted to the presentday apostolate.

¹ Dublin, Ireland, Brown and Nolan, 1953, 64 p., ill.

² Baguio, Philippines, Catholic School Press, 1952, 106 p.

³ London, England, Burns Oates, 1954, 88 p.

⁴ London, England, Samuel Walker, 1947, 131 p.

⁵ London, England, Burns Oates, 1954, 109 p.

⁶ London, England, Burns Oates, 1950, 72 p.

⁷ London, England, Burns Oates, 1953, 3rd ed., 378 p.

⁸ Mazenod, Basutoland, The Catholic Centre, 1952-1953, 288, 530 and 440 p.

3. *Pre-school Education: Auxiliary Books.* — In this category we put story books first of all. Some of them are intended for reading and explanation by parents or catechists. *Religion Stories for Home and School*¹ should be added to the courses given by the Confraternity of Christian Doctrine and thus complete their intuitive material. Sr. MARY, I. H. M., Sr. ROBERTA, O. P., and Sr. ROSARY, O. P., have made special use of the historical element in *The Catholic Mother's Helper in Training Her Children*.² Their large experience in pedagogics and catechetics is demonstrated in the advice given to the mother concerning pre-school religious teaching, and in the choice of the stories on the Redemption and Life of Jesus. Each is preceded by an introduction and followed by a prayer. *Their Hearts are His Garden*³ by Sr. M. MARGUERITE, C. S. J., with the sub-title, *Mother Tells the Story of God's Love*, was successful but has not been reprinted since 1947.

The *little books illustrated in colour* and the picture books for painting issued by the CATECHETICAL GUILD EDUCATIONAL SOCIETY are particularly well produced. Pictures and drawings are accompanied by suitable text, to which wellknown catechists have contributed: Sr. M. JULIANA of Maryknoll, Father GALES, Francis McGRADE, the Rev. Francis TURMEZEI, the Rev. Demetrius MANOUSOS, Sr. M. SAINT PAUL of Maryknoll. The illustrated series *For Little Catholic*⁴ includes: *God's Story Book. I Believe. A first Life of Christ. Hail Mary. Listen to God. My Confession. My Mass Book. Let's Pray. The Rosary. Friends with God. A first book of Saints*. In the series *Coloring Book*⁵ we have *The first Story. God is Wonderful. I Believe in God. How Jesus Lived. The Story of Our Lady. The Rose Queen. It's a joy to go to Church. Talking to God. Meet your Angel. The Saints are my Friends. A World of Friends. Meet the Family*. The above titles indicate the great variety of this series, which has made a very good impression, even abroad.

Beauty of production makes the books *God's Hour in the Nursery* by Mother BOLTON,⁶ Religious of the Cenacle, very attractive. The text is contained in the Guidance Book and the models to copy in the Activity Book. The object of these books is to teach little children about the God-given gift of life: physical life, the life of intellect and will, the new life received at Baptism. The theme of these books is out of the common. We may also mention *Our Lord and I*⁷ by Catherine BEEBE, pamphlets with illustrations in black and red which are very attractive and are completed by a religious text of prayer or praise, full of poetry.

OUR LADY'S CATECHISTS also publish illustrated handbooks which are a real help to lay catechists and parents. After the *Primary Course, First*

¹ Paterson, U. S. A., Confraternity Publications, 1954, 97 p.

² Paterson, U. S. A., St. Anthony Guild Press, 1954, 3rd ed., 142 p.

³ Paterson, U. S. A., St. Anthony Guild Press, 1947, 167 p.

⁴ St. Paul, U. S. A., Catechetical Guild Educational Society, 1951-1953.

⁵ St. Paul, U. S. A., Catechetical Guild Educational Society, 1953.

⁶ Paterson, U. S. A., St. Anthony Guild Press, 1947-1953, 91, 53 pp.

⁷ Paterson, U. S. A., St. Anthony Guild Press, 1953, 48 p.

*Confession*¹ has just appeared. The lessons on this subject are exceptionally good and deserve to be known even outside England.

Convinced by experience that repetition of a truth produces a profound and durable effect on the child's mind, the FRANCISCAN MISSIONARIES OF MARY have collected in *Towards Truth and Charity*² daily thoughts as aids in youth formation. A remarkable catechist gives us here the fruit of years of experience and a successful, captivating method ; watchwords for every day of the year are based on Christ's own teaching, centered on " the great commandment ; " they are adapted to the liturgical times, briefly explained and illustrated by black-board drawings and simple tunes.

The same Religious have, in *The Holy Sacrifice of the Mass*,³ brought the Mass admirably to the child's level.

Timed perfectly to the announcement of the date of canonization of Pope Pius X is the children's book *The Fisherman's Ring*⁴ by Teri Martini. Told with simplicity and candor it is eminently acceptable as the medium through which to acquaint young readers with the life and virtues of our newly named saint. The Catholic Childrens Book Club of St. Paul, Minn., offered *The Fisherman's Ring* as their May selection for readers of the intermediate group.

The year 1953 saw a new edition of the notable American handbook in three booklets, meant for catechists : *A Confraternity School Year Religion Course*. The Reverend Sister ROSALIA, M. H. S. H., has also completed the holiday course manual : *Religious Vacation School Manual*.⁵ The first booklet, Grades I and II, appeared at the beginning of the year, and was followed by two others (Grades III, IV and V — Grades VI-VII and VIII). In these two booklets the lessons follow the typical plan so well described in the review by Fr. A. Léonard, S. J. (*Lumen Vitae*, VIII (1953), p. 515) and deserve the same praises. We ask our readers to refer to it.

4. *Higher Education*. — Our readers are asked also to refer to the Reverend A. Léonard's reviews of the higher course in religion meant for the cultured laity and undergraduates in particular (*Lumen Vitae*, VII (1952), pp. 71-83 ; VIII (1953), pp. 161-162) : *Theology, A Course for College Students*, by John F. FERNAN, S. J. Volume III, *The Mystical Christ*,⁶ has just been published. We now only await the fourth and last volume of this " organic course of great value, adapted to lay mentality, responding to their intellectual requirements and their spiritual aspirations. "

" The Department of Religion " of the Notre-Dame University also offers the laity a higher course in religion in five volumes.⁷ Three have already

¹ Oxted, England, Tenth House, 1953, 24 p.

² Kotagiri, India, The Franciscan Missionaries of Mary, 1953, 74 p.

³ Kotagiri, India, The Franciscan Missionaries of Mary, 1954, 24 p.

⁴ Paterson, U. S. A., St. Anthony's Guild Press, 1954, 128 p. — Reviewed by Sister M. Joan, O. P.

⁵ Paterson, U. S. A., Confraternity Publications, 1953, 107, 192 and 208 p.

⁶ Syracuse, U. S. A., Le Moyne College, 1954, 272 p.

⁷ Notre Dame, U. S. A., Notre Dame Press, 1952, 340, 318 and 369 p.

appeared : *Evidence for Our Faith* by J. H. CAVANAUGH, S. J., *God and the World of Man* by Th. M. HESBURGH, C. S. C., and *The Christian Virtues* by Ch. E. SHEEDY, C. S. C. In other words, a course in basic theology : on God, the creation, elevation to the supernatural order, a course in morality. The scheme and arguments are traditional. The work is clear and precise ; one could wish that it had been adapted to the progress made in catechesis, seeing that it is destined especially for the use of the intellectual laity. The Dutch authors of a book translated into English under the title of *The Triptych of the Kingdom — A Handbook of the Catholic Faith* ¹ have been better inspired from the point of view of pedagogic catechetics. Doctrine is dealt with under four headings : The Foundation of the Church — The Teaching of the Church — Life in the Church — The Completion of the Church. Everything is shown as pivoting round the one living Person of Christ. It is a book to be especially recommended.

Signs of Life, ² by Fr. LOUVEL, O. P. and L. J. PUTZ, C. S. C., a translation and adaptation from the French, deals specially with the Sacraments. " The Sacraments are signs of divine life... signs of grace... signs of faith... signs of the Church " writes Father Putz in his foreword to this book which he has translated from its original French and adapted to the American scene. Because it explains all seven sacraments primarily from the liturgical point of view it offers an invaluable supplement to the ordinary high school text. The treatment is comprehensive and the style is easy to read. The constant use of daily life illustrations brings into focus the close relation between sacramental life and life in home, school, church, and community. Sub-headings in large type divide the discussion of each Sacrament into shorter parts and tend to rouse interest. " Baptism is a Remedy, " " Baptism is a Battle ; " " Baptism is a Crossing-over ; " such titles are good leads for the clarification of profound truths. *Signs of Life* is intended for all types of readers. Nevertheless its content and style give ample justification for especially recommending its use in high school classes on the Sacraments. For those not familiar with the Fides Album on which this book was based it may be helpful to know that the Album booklets themselves may be purchased at 25 c. each, with special prices for quantity orders. These are pictorial representations of the Sacraments together with interesting text explanations. Pamphlets on Confirmation, Baptism, the Mass, and the Priest are now available.

An excellent handbook by Fr. V. COURTOIS, S. J., *The Christian Doctrine*, ³ is meant for catechumens and enquirers from Islam. The author, who is a specialist in islamic culture, enumerates in his preface the main points of contact between Moslems and Christians : the same intimate longing after inner purification, the same urge to a service of God which both desire per-

¹ London, England, Sands and Co., 1954, 490 p.

² Chicago, U. S. A., Fides Publishers Association, 1953, 134 p. — Reviewed by Sister Mary Janet.

³ Calcutta, India, The Oriental Institute, 1954, 198 p.

fect, around hidden treasures, the immense treasures, of unused love. Although Islam is hardly ever mentioned in the book here offered, *The Christian Doctrine* was throughout composed keeping in mind the intellectual make-up and the mentality of a Muslim reader. The exposition, therefore, begins with considerations which may be said to form common ground between Islam and Christianity : God the Creator and the Master of Man, the fall of Man and Sin. The need of Redemption is then stressed and the full Christian message gradually unfolded following so to say the chronological development of the revelation. The Church and her work of sanctification are integrated in the tragic history of the Redemption of man. The latest encyclical on the Mystical Body was taken into account in the chapter on the Church ; the latest regulations with regard to the Holy Eucharist were entered in their proper place.

The book should prove useful not only for Muslim enquirers and catechumens, but for others also and for Christians of older dates in need of a refresher course. We highly recommend also the *abridged edition* ¹ of the same book.

Liturgy. — The liturgy is still the great school of religious formation, and its literature, both in theory and practice, deserves our whole attention.

1. *General Treatises.* — A classical course in liturgy in the English language is *Catholic Liturgies* ² translated and adapted by D. BAIER, O. F. M., from the German of R. Stapper, lecturer in liturgy at Münster University. This book is universally appreciated. But a general view of the liturgy is offered us in the pamphlet by Dr. Th. KLAUSER : *A Brief History of Liturgy*. ³ The history of liturgy comprises four great periods. For each of them the author indicates very ably its general orientation, characteristics and practice. For all its brevity, it is not a general sketch, but full enough of historical facts and conclusions to leave one with definitive knowledge and sure grasp of the liturgy's development.

2. *The Mass.* — The central act of the liturgy, the holy sacrifice of the Mass is rightly the subject of an abundant literature to which each author brings his contribution, by bringing out one particular aspect. The *Fulness of Sacrifice* ⁴ by A. M. CROFTS, O. P., is a synthesis of doctrine and devotion, showing the culmination of God's vast design of Redemption in the Mass. J. F. KELLY, *Through Christ Our Lord*, ⁵ expounds the central role of Christ in the holy sacrifice and in the whole of the liturgical year. Fr. C. HOWELLS, S. J., in *Of Sacraments and Sacrifice* ⁶ looks upon the sacraments and the Mass as the continuation and application of the redemption. Finally, *Holy*

¹ Calcutta, India, The Oriental Institute, 1954, 114 p.

² Paterson, U. S. A., St. Anthony's Guild Press, 1951, 379 p.

³ Collegeville, U. S. A., The Liturgical Press, 1953, 32 p.

⁴ London, England, Sands and Co., 1953, 296 p.

⁵ Melbourne, Australia, The Advocate Press, 1952, 219 p.

⁶ Collegeville, U. S. A., The Liturgical Press, 1952, 193 p.

Mass, Approaches to the Mystery,¹ from the French of Fr. A. M. ROGUET, O. P., directs our attention to the mystery itself: he gives a survey of it, presents it in different lights and puts the christian soul in touch with it.

The revival of evening Mass has caused B. ELLARD to write *Evening Mass*,² a book which is the culmination of years of activity with pen and tongue in favour of a return to this very ancient custom. It can be easily seen that this historical commentary, the most recent on the subject on the doctrine and practice of the Pontifical Constitution "Christus Dominus" has the weight of authority. Chapter III brings out particularly the importance of the pontifical document for women and children. It is well produced and illustrated.

In this connection, the restoration of the ceremonies of the Paschal night has induced the publication of pamphlets and books meant to facilitate an intelligent participation in them. We may mention *The Ceremonies of the Easter Vigil*³ by R. McMANUS, a bound booklet in which the ceremonies are explained in great detail, especially for those officiating; *The Easter Vigil*⁴ by L. D. PEROTTI, O. F. M., printed in black and red to mark the distinction between the liturgical text and the rubrics; *The Easter Vigil*⁵ by G. L. DIEKMANN contains the musical notation for the principal chants.

3. *Liturgy and Bible*. — Liturgy furnishes innumerable occasions for getting to know and study the biblical texts. Catholics are often accused of lack of familiarity with Sacred Scripture. The criticism is not wholly without foundation and so it is gratifying to note the appearance of books as *With the Bible through the Church Year*⁶ by Richard BERON, O. S. B., which may help teachers and parents to remove this inadequacy. For it is not alone direct reading of the Bible that will lead youth to appreciation. This must be accompanied by the reading of other books which open doors and bring in the light upon the treasures hidden in every page of the Holy Book itself. Father Beron has retold stories from the Old and New Testament in simple dignified language using selections that carry the reader from *Genesis to the Apocalypse*. The arrangement is intended to show the relationship between the Bible and the Liturgy. To this end the stories have been grouped into ten sections centering about the liturgical cycle of seasons and feasts. A brief explanation by Mary Perkins Ryan precedes each section. The illustrations are brilliantly done in clear strong colors and the figures show deep religious feeling. Every high school and elementary classroom should consider itself incomplete today without this book. It promises to build understanding of the fact that the Bible is not merely a stronghold in apologetics but a beautifully written book offering a positive approach to a way of life.

The summer of 1953 brought out another book in the same vein and may

¹ Collegeville, U. S. A., The Liturgical Press, 1953, 120 p.

² Collegeville, U. S. A., The Liturgical Press, 1954, 90 p.

³ Paterson, U. S. A., St. Anthony Guild Press, 1953, 129 p.

⁴ Paterson, U. S. A., St. Anthony Guild Press, 1954, 47 p.

⁵ Collegeville, U. S. A., The Liturgical Press, 1953, 63 p.

⁶ New York, U. S. A., Pantheon Books, 1953, 243 p. — Reviewed by Sister Mary Janet.

serve as a continuation story for those who have delighted in the above : *The First Catholics* ¹ by Marigold HUNT. As its name implies, much of the narrative is the author's editing of the Acts of the Apostles and the story of St. Paul. It is told in the style well known to Marigold Hunt's readers and will be welcomed by them with hearty approval.

The epistles of the Sundays and some feasts have provided the subjects for an engaging collection of essays by a well known giver of retreats, the Rev. W. A. DONAGHY, S. J. : *That We May Have Hope*. ² Written to broaden and deepen the reader's understanding of the meaning of life in the Catholic Church and her way of thinking on modern problems. The author inveighs against notions and mindless enthusiasms as modern substitutes for the clear principles Catholics must have. Principles must be lived out. Between the faith Catholics profess and the lives they live, the union must be constant and consistent. Such is the theme of the discourses on the epistles, deftly composed and strongly undergirded by the author's experience in retreat work. Few books encompass so much readable yet precise theology for priest, religious or layman.

Among the feasts developed are : Feast of the Holy Name, Feast of the Holy Family, Feast of Christ the King, Feast of the Sacred Heart, and Feast of the Immaculate Conception in tribute to the Mother of God as the Key to Christian Humanism. The Concept of Christian Patriotism is an added essay. Three discourses, anticipating the Lenten season, appear under title : The Lenten Mentality, The Spirit of Lent, and The Apostolate of Lent. Readings are given in an appendix as a reader's reference for further study on the perfection to which all Christians are called.

The author's gifted eloquence is an overflow of his erudition in ancient and modern literature, the Fathers of the Church and Sacred Scripture.

A very original as well as apostolic idea is that of *The Week With Christ* ³ by Emeric A. LAWRENCE, O. S. B., a summary in three or four pages of the meaning, lessons and encouragement in the Mass for each of the fifty-two Sundays in the year and of some of the feasts. During the week, the Christian will find his spiritual nourishment and inspiration for his apostolic work.

4. *Books of instruction on prayer* may find a place here. R. NASH, S. J., has finished the series of his "prie-dieu books" meant for priests, seminarists and religious, by a fourth volume for the laity : *Every Man at His Prie-Dieu*. ⁴ It contains forty meditations in St. Ignatius' method, which, if read slowly, should facilitate the interior dialogue and communion with God, desired by every soul who wants to pray. To the overburdened modern woman Dom H. VAN ZELLER, O. S. B., in *Praying While You Work*, ⁵ teaches the art of prayer. He attempts to show her the compatibility, better, the essential unity of the

¹ New York, U. S. A., Sheed and Ward, 1953, 146 pp. — Reviewed by Sister Mary Janet.

² New York, U. S. A., The American Press, 1954, 199 p.

³ Collegeville, U. S. A., The Liturgical Press, 1953, 250 p.

⁴ Westminster, U. S. A., The Newman Press, 1954, 199 p.

⁵ London, England, Burns Oates, 1953, 104 p.

two calls " the call to work and the call to the interior life. " His considerations on prayer and his advice strike home because they are pleasantly written, are practical, full of realism and good humour.

The Pastorate. — The interests of the pastorate and of religious formation often meet, as the following books on the creation, new organisms, vocation, marriage, conversions, show.

1. *Institutions.* — In 1953, two very important initiatives enhanced Catholic life in the United States : the courses of the Institute of Spirituality and the Missionary Congress. A report : *Proceedings of the 1953 Sisters' Institute of Spirituality*¹ gives information as to the first session of courses given to Superiors and Novice Mistresses in the setting of the *Sisters' Institute of Spirituality* recently started. 859 nuns in charge took part in this first session, presided over by His Lordship Mgr O'Hara. Eminent religious spoke on the following subjects : The formation of Novices and the Government of Communities ; Ascetical and Mystical Theology ; The Liturgy and the Religious Life ; Canon Law for the Religious Superior ; Particular Examen of Conscience and Growth in Holiness ; Mary, the Model of Religious Perfection. These papers, while being doctrinal, bear witness to very appropriate practical considerations.

The first congress of specialists in missionary questions in the United States, held at Fordham University, has published a report called : *The Training of the Converts.*² It reproduces the seven papers which were read, then, by a happy innovation, commented on by two speakers and finally debated with precision and animation. The whole forms a serious study on missionary catechesis and a scheme for apostolic action.

2. *Religious Vocations.* — Authors adopt various styles in their efforts to induce priestly and religious vocations among young people. In *Forward with Christ*,³ an adaptation of *The Workers are Few* by P. Manna, the Rev. N. MAESTRINI writes of the necessity, grandeur, difficulties, labours, of the missionary vocation. He uses a language that young people understand, simple and loyal language concerning the mission of the Church, its expansion throughout the world, its divine message to the heathen world. The Rev. G. L. KANE in *Why I Became a Priest*⁴ collects the testimony of eighteen bishops, priests and religious as to the genesis of their vocation to the priesthood, as far as they themselves can pierce this mystery, of which God always reserves a part to Himself. Some of the titles are significant : A World to Conquer ; The Call of Silence ; Toward thy Altar ; Fishers of Men. Already well known, this book will certainly respond to the preoccupations of many young people. For girls attentive to God's call, Sister Mary LAURENCE, O. P., has produced three compact pamphlets in epistolary style on the contemplative religious life : *She Takes the Veil, Within the Walls, They Live the Life.*⁵ This fictitious correspondence between a nun and a young girl who thinks she has a vocation,

¹ Notre Dame, U. S. A., University Notre Dame Press, 1954, 211 p.

² New York, U. S. A., Fordham University Press, 1953, 166 p.

³ Westminster, U. S. A., The Newman Press, 1954, 163 p.

⁴ Dublin, Browne and Nolan, 1954, 189 p.

⁵ London, England, Blackfriars Publications, 1952, 46, 86 and 61 p.

presents, in a vivid and attractive style, the most elevated ascetic and mystical teaching as well as very sure doctrine concerning the three vows of religion.

However, preoccupation with encouraging the higher vocations must not lead to the losing sight of the immense numbers of faithful who are called to the married state. For them, *The Art of Happy Marriage* ¹ by the Rev. J. A. MAGNER gives a realist instruction on the high spiritual values of love but at the same time gives a true understanding of the relations between the sexes. If this book runs into several editions, it is because by its variety, form and style it attains its aim of avoiding the errors of others and facilitating the practical use of certain principles which assure constructive, rich and joyous life together. From the canonical and missionary point of view, we may mention *Notes on Pagan Marriages*, ² by A. H. VANVLIET, D. D., of an indisputable practical importance : Invalid Pagan Marriages, Valid Pagan Marriages, Doubtfully Valid Pagan Marriages ; Beyond the Pauline Privilege ; Some Ordinary Cases. Appendix : Hindu Religious Marriages.

3. *Conversions*. — Literature on conversions tends to collect individual testimonies rather than to study them. There are many psychological and social reasons to justify this method. In *The Road to Damascus*, ³ in three volumes, published by John A. O'BRIEN, about fifty converts, men and women, trace the broad lines of the intimate story of their conversion. God's action appears to be infinitely varied : the cooperation of the man, sometimes generous, sometimes hesitating, is helped by grace. Each conversion has its particular axis, which is pointed out in a short prologue and a heading : Through the Church to God ; From Communism to Christ. The Greatest Thing in my Life ; Victory of Grace ; A Long Journey ; The Real Presence. *Roads to Rome*, ⁴ also by J. H. O'BRIEN, continues the series of stories : the ways of God remain as diverse, always rather mysterious, full of teaching for believers and unbelievers. Such books should be read.

We will end this bibliography, very incomplete in spite of its length, by mentioning a particularly happy selection of articles on religious matters, under the title of *Catholic Digest Omnibus*. ⁵

These articles have already appeared in the *Catholic Digest* ; they are systematically collected together under three principal titles : Religion at the Source — Religion at Work — Religion in Persons.

Each of these broad divisions contains subdivisions, some of the titles of which are particularly significant : The Approach to Belief ; Prayer ; The Sacraments ; Religion and Science ; The Church in the Social Order ; The Church in Current History ; Virtue and Vice ; Outstanding Christians ; Missioners ; Conversions. Under each title, there are five or six articles by different authors. The whole form a collection of informatory material which is very up to date.

L. MEILHAC, *Brussels*.

¹ Milwaukee, U. S. A., The Bruce Publishing Co., 1954, 273 p.

² Ranchi, India, Catholic Press, 1952, 57 p.

³ London, England, W. H. Allen, 1944-1954, 192, 185 and 264 p.

⁴ New York, U. S. A., The Macmillan Company, 1954, 255 p.

⁵ London, England, W. H. Allen, 1953, 440 p.

FRENCH LANGUAGE

Religious Sociology. — The Assembly of the French Bishops caused a *Directoire pastoral en matière sociale*¹ to be issued last April for the use of the clergy. Like the *Directoire des Sacrements*, the importance of which was emphasized by *Lumen Vitae* in an extensive review,² the new directory provides light and strength for pastoral work.

Particularly notable is the insistence of the French bishops on the need for the priest to possess double knowledge. On the one hand, he must have a practical experience of the milieu which he has to evangelize, and on the other hand, a theoretical knowledge of the social doctrine of the Church. As to the first, a priest should be well acquainted with the social influences to which his flock are subject, that is to say, "the psychological or moral consequences of their professions or studies, of the poor, normal or luxurious conditions in which the Christians live, the trades-unions to which they belong, the laws or regulations which constrain, or provide facilities for them. Souls cannot be approached in the abstract." For the second, if the priest is to retain a christian outlook in all circumstances and to judge everything in the light of Christ, he must possess the Church's social doctrine, not more or less, but clearly and definitely; he must constantly reflect upon it. This reflection will concern the mutual relations between practical reality and the guiding ideal of social doctrine. It will result in a practical judgment of great value for pastoral work, thanks to the intellectual lucidity and supernatural common sense of the apostle.

* * *

Canon Fernand BOULARD has just brought out a very important book on this subject, *Premiers itinéraires en sociologie religieuse*.³ The first part of the book gives a survey of the researches which have taken place in the course of the last 25 years in France and elsewhere. This survey covers the researches made in religious geography (maps of religious practice, vocations, etc.), the still rare data of the historical evolution of districts or classes from the religious point of view, the situation and religious mentality of rural and urban districts. The book is far from being an arid summary of sociographical work, but shows how, by making observations of a precise nature and relying on numerous scraps of information, sociology defines the mentality and religious vitality of certain regions, and certain social classes, by detecting the sometimes very distant causes of their present position. It brings to light the behaviour of the population *as a whole* and, to a certain extent, allows us to foretell it. And that is the important point. What matters is to know the social structure and the probabilities of its evolution in order to insert

¹ Paris, Éd. Fleurus, 1954, 98 p., or Paris, Bonne Presse, 1954, 118 p.

² *Lumen Vitae*, VI (1951), pp. 705-709.

³ Paris, Ed. ouvrières, 1954, 110 p.

a *collective* action which, slowly, will be able to influence the social current in a spiritual direction. At the end of this survey the author describes the unique importance of his sociological researches for pastoral action, especially in the matter of the human zones and regions into which the diocese is divided.

The second part of the book gives advice as to method for "it is important that the enquiries should be very methodical. Evaluations which are too approximate and soundings of an arbitrary or too limited nature are not wanted" (Directoire pastoral). Canon Boulard indicates how the population can be studied, how to draw up the map of religious practice, under its various aspects, how to discern the other signs of religious vitality such as vocations, delays in baptism, frequency of Communions, etc. These same researches can be made along historical lines, thus acquiring infinitely more background. The establishment of geographical and historical links will lead to a serious study of causes, which is sociology's proper sphere and preparation for action. In the course of his exposé, the author gives information regarding the working material and accounts of experiments which can already be obtained. *Premiers Itinéraires* does not pretend to be a technical exposition, but on the contrary a simple, human and attractive account which "offers apprentices a point of departure and equipment for the journey." All the same, it is the work of a great specialist whose knowledge can be discerned between the lines.

Several recent books give accounts of sociological enquiries, or the results of parochial consultations. They may serve as models or pioneers for similar works. First of all we will mention, because of its value, that of Jean CHELINI, *Genèse et évolution d'une paroisse suburbaine de Marseille*.¹ The author has attempted to evaluate the religious life of the group which has surrounded the church of the Bon Pasteur since 1870 until our own day. Not content with describing the religious structures and their evolution, he determines their point of contact with the economic and social structures in the district. He seeks the causes of the dechristianization from 1880 to 1914 and the stages of the return to christianity between 1918 and 1944. This is a magnificent sociological study which cannot be too highly recommended.

Grenoble, essai de sociologie religieuse,² by M^{me} J. PERROT, is a study which could serve as an example. The city and district of Grenoble was submitted to a systematic enquiry which established the configuration of the zones and the dominant activities of the town, as well as the administrative, cultural, sanitary and religious undertakings and the organization of leisure hours. The religious tendencies were discovered by means of the parish consultation of the 11th May 1952. This enquiry concerning Sunday observance gave an average of 14.5 % for the town. On the total of attendances, 32 % were men and 68 % women. The precision of the enquiry established the percentage of Sunday practice for the various sections of each of the parishes, distin-

¹ Marseille, Imprimerie Saint-Léon, 1953, 168 p.

² Grenoble, Centre d'Études des Complexes sociaux, 1953, 62 p. and 56 maps.

guishing between sex, age, profession, etc. The results are given in 56 pages of maps and diagrams. These numerous elements of sociography permit an enquiry into causes and a more detailed study of mentality.

Les 99 autres,¹ by Jean LABBENS, is a pleasant account of the census of Sunday attendance in the city of Lyons, carried out on the 21st March 1954. The author examines: 1. *The reasons* for the census and answers objections on principle. — 2. He describes the *preparation of the enquiry* by the delimitation of the urban area, the exhaustive data relating to places of worship, the fixing of the date for the census, the formation of the teams, the preparation of the bulletin, etc. — 3. Next comes the study of the *bulletin* which has to be filled up. — 4. Finally, he gives the *first results* in detail which gave for the city of Lyons an average of 21 % of Sunday attendance. The little book is full of practical suggestions, substantial thought, concrete advice. It is pleasant and useful to read and could serve as a directory for the priest who would like to try a similar census in his parish.

The little book by Lucien GROS gives the results and conclusions from the pastoral point of view of the enquiry of the 8th March 1953 as to the *Pratique religieuse dans le diocèse de Marseille*.² The author does not content himself with giving general figures and the percentages according to age and sex, but brings out other characteristic signs of the religious psychology of the place: practice according to the social strata, the vertical fall of religious practice after 14, the "gap" after the Solemn Communion, the place and time of Mass attendance for the parishioners, etc. The average for Sunday practice in the Marseilles diocese is 15 %.

All these enquiries give a first collection of figures which are of value. "Others should be added: the number of attendances at Mass on the great Feasts of the year, a detailed study of sacramental practice, the numbers of Baptisms, Confirmations, Solemn Communions, religious marriages, the religious life of our sodalities, movements and parishes to measure the development or retrogression. An immense and never-ending work" (L. GROS, p. 102) which will allow us gradually to delineate the appearance of our dioceses, their religious behaviour, the degree and meaning of their spiritual vitality. In France, the undertaking of religious censuses has been started. Paris had its own on the 14th March 1954 and others are being prepared. It is to be hoped that, little by little, all the urban centres and every diocese will come into line. No doubt, the value of the figures thus obtained must not be exaggerated. Quantitative figures are of no importance in the Kingdom of God except by their influence on the qualitative, "for the spiritual man is himself of flesh." It is none the less true that the present situation demands from us an effort at intellectual lucidity and sincerity towards ourselves.

We will also mention the fine study by Fr. VIRTON, S. J., *Enquêtes de sociologie paroissiale*³ which, in a certain number of concrete cases, shows

¹ Lyon, Emmanuel Vitte, 1954, 138 p.

² Paris, Éditions Ouvrières, 1954, 110 p.

³ Paris, Spes, 1953, 158 p.

the dependence of the spiritual on material conditions and the conclusions with reference to the pastorate which follow.

As concerns Belgium we like to recall the important study by François HOUTART on *Les paroisses de Bruxelles de 1803 à 1951*,¹ from which we will here only give, by way of comparison, the result of the religious census of the 7th October 1951. Carried out in no very scientific manner, the enquiry gave 24.4 % as the average of Sunday practice. On the 10th October last, the town of Liège was also submitted to a general religious census, forming part of a great sociological enquiry in preparation for the town mission which is to be held in November 1955. The results of this census are not yet known.

A very special Belgian province, Limburg, has been the subject of an important study: J. KERKHOF, S. J., *Pratique religieuse et milieu social*.² Belgian Limburg has in 30 years passed from an exclusively agricultural economy to intensive industrialisation, which might have been catastrophic from the religious point of view, as has been the case in so many other European districts. The soul of Limburg has, however, not been changed. Customs have been transformed, amusements have changed, fashions have been modernized, folklore customs have disappeared, riches have increased, social structures have evolved, but all in a strongly christian atmosphere, in christian structures so firmly established that industrialists have been induced to respect the workers and to give them human conditions of life and work. "At the same time, the Catholic organizations for workers and labourers have developed in breadth as well as in depth; soon all classes found themselves caught in a network of Catholic Action organizations." These particular conditions of evolution have allowed the maintenance of religious life in these now industrialised districts, so that the average of regular Sunday churchgoers has kept at 80-85 % of the total population and the figure for ordinations has risen from 21/10,000 between 1891 and 1920 to 30/10,000 between 1921 and 1951. It will be seen how important is the study of this region, which proves to be in clear contradiction to the pretended sociological law that industrialisation equals dechristianization, as though it was a matter of cause and effect.

Albert DRÈZE, S. J., *Brussels*.

¹ *Bulletin de l'Institut de Recherches Économiques et Sociales*, 1953, pp. 671-748.

² The book is produced in Dutch with comprehensive summaries in French and English: J. KERKHOF, S. J., *Godsdienstpraktijk en sociaal Milieu*, Brussels, Lumen Vitae, 1954, 378 p. and 24 maps (Book awarded by The School of Political and Social Sciences, University of Louvain).

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¹ This Review will mention all the books and material for religious instruction received. Most of them, according to their general interest for our readers, will be reviewed at greater or less length in our bibliographical chronicle, which will group together the publications according to the language in which they are written

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